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SEVENTH ANNUAL NUMBER

OF

UNITY.

FREEDOM, + FELLOWSHIP + AND + CHARACTER + IN + RELIGION.

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OUR WESTERN ANNIVERSARIES.

So much of our space is necessarily given up to the reports and official details of our annual meetings that little is left in this issue for commenting upon the spirit of the meetings just closed, and those who are not practically related to the details of our Western work will turn from this double number of *UNITY* to the pages of our enterprising associate, the *Christian Register*, for a more graphic and general account of the atmosphere of the meeting than we can give ourselves. The papers, all of them good, will eventually appear in these columns, so we refrain from commenting upon them. The attendance, though seeming small to Eastern eyes, was really large for a Western Conference, 165 delegates being present, representing some fifty different localities, and the wide stretch of territory the Conference covers. The movement of the Conference was rapid and intense, the spirit excellent, and the hospitality of Chicago adequate. The noon-day lunches in each case left more than twelve baskets full of fragments each, so that the suppers were provided also to many, who had to contend

with the Chicago distances which, at best, are a great obstacle to Conference life. The presence of Edward Everett Hale, Prof. J. H. Allen, Mrs. Barrows, and Miss Bailey from the East, added freshness, life, and geographical completeness to all our meetings. The two afternoon programmes were especially strong and satisfactory. Messrs. Salter, Allen and Sunderland presented a trio of papers that we predict will become memorial in the annals of the Western Conference for their strength, their earnestness, and their being almost within the limits of the time offered. The Thursday afternoon discussion of the new Orthodoxy elicited much interest. Dr. Thomas was heartily greeted to the platform of the Conference, and by a somewhat metaphysical process proved beyond a doubt that the New Orthodoxy is the old Unitarianism and that his position is essentially the Unitarian position of to-day. His definition of God was of the most radical, and the deity of Jesus was that divinity of excellence and power that the most humanitarian of our Unitarians are ever ready to concede to him. With the exception of an implied hypothesis of a peculiar birth, and apparently a special liking for the good old words Atonement and Salvation—which, by the way, he used only for the purpose of reclaiming them, and of a certain distrust of young men and new schools of thought, there was only the Doctor's fame and his own word for it to prove that he belonged to the New Orthodoxy rather than to the Western Unitarian Conference. Of the business transacted it is not time to speak. The retirement of the Secretaries of both Conferences was necessarily somewhat depressing and embarrassing to the maturing of future plans. The Directors of the Western Conference will doubtless be able soon to announce definitely the new arrangements. Mr. Sunderland has been heartily invited to take a serious step, which of course necessitates mature deliberation before deciding. The Women's Conference seems to halt over the advisability of continuing the services of a paid Secretary. We have no doubt the logic of events will soon demonstrate to them the impossibility of taking a backward step. The greater the amount of volunteer service of this kind, the greater the need of a systematic head and a central bureau.

In conclusion, we are compelled to confess that one more attempt to keep essayists and speakers to prescribed limits, and to teach our presiding officers to enforce the time rule, failed. There were no flagrant sins in this direction, but with scarcely an exception the law was broken. Mr. Hosmer, who presided at the platform meeting, was the only chairman who had nerve enough to call time. Mr. Gordon's presiding was ideal. He kept the Conference closely to

business and displayed that self-denial as admirable as it is rare in those who preside over such assemblies in maintaining a dignified silence in the chair. As a whole we do not hesitate to say that these anniversary meetings were worthy their predecessors, in proof of which we refer our readers to the pages of this the Seventh Annual Conference Number of UNITY.

We go to press with the editor in Boston. Please remember this fact in taking note of short-comings in the present issue.

The crowded state of our columns in this the Conference number compels us to postpone the publication of two or three letters of importance, among them a reply from Rev. J. L. Douthit to our comments in the last UNITY on the "extra" of *Our Best Words*.

This number of UNITY will come into the hands of many who have not hitherto shown themselves interested in our work. We would call the attention of these friends to the paragraph on UNITY in the report of the Committee on Publication, to be found on pages 139-141.

The pamphlet upon the installation of the Rev. George A. Gordon as minister of the Old South Church, just published by Cupples, Upham & Co., Boston, interests us in several ways. In the first place it is an accurate record of an important church council. The committee of arrangements seem to have had the historical sense and to have been duly impressed with the belief that they were making history as well as writing it. Then there is an evident satisfaction with their chosen minister on the part of the church, or at least that portion of it which this pamphlet represents. This is, perhaps, nothing very unusual when a minister is newly called, but it is noteworthy in this instance because of Mr. Gordon's peculiar theological position. This position the church seems to have been aware of, and steps were taken to prevent any failure in the matter of securing him for their minister. The letter missive to the churches invited, carefully limits the business of the council to listening to the correspondence and to such statement of his religious belief as the pastor elect might choose to make "preliminary to the usual public services in the evening." The question whether the pastor elect would be installed or not was not to come before the council at all. That had been already settled.

This independence upon the part of this church is nothing new in Congregational usage, but is rather a return to the most ancient custom in the churches of this country, as is well shown here by contrasting two letters, one received 1808, the other in 1883. "A comparison of the two will show how the fellowship of the churches has been perverted into an usurpation," to which the Old South did not propose to submit. The council called was therefore simply for fellowship—it had not even advisory functions. Nevertheless all delegates after they had listened to Mr. Gordon's statements were asked if they desired to put any questions to him. Several availing themselves of this privilege the cross-examination was as close and keen as though the candidate's installation had depended upon it. All this makes very interesting reading for ministers and all interested in

what is called the new orthodoxy, for Mr. Gordon is intellectually an able man and he answered with a keenness and wisdom that distanced all his questioners completely.

As a result of the whole matter we have one more church and minister occupying the ground of greatest advantage to themselves, and, apparently, to the community and the country also, namely, a widely advertised reputation for heresy combined with most positive claims of entire soundness of faith and the most invulnerable orthodoxy. If Mr. Gordon's ability in holding this position proves to be as great as that he has shown in gaining it, he has a great career before him. That the conditions of a great career in the ministry should be what they are is a sign of the times upon which we forbear to speak further at present.

The General Methodist Conference recently voted down a proposition to license women as preachers, the objection being raised that Paul commanded women to keep silence in the churches. The *Current* says that the argument is "a weak one, for Paul doubtless referred to the habit of whispering and chattering to which Oriental women were addicted when in church, disturbing the service." What is becoming of all the proof-texts!

The *Advance* states that the custom of formally installing a minister who takes charge of a church, has been gradually falling into disuse among the Congregationalists, until, now, there are almost as many "acting pastors" as ministers regularly installed in that body.

The *Christian Leader* asks its ministerial readers to give "the impressive accent" to the announcements for anniversary week. Impressive accent is good, and if the Unitarian ministers of Chicago had thought to use it in their announcements of the Western Conference meetings, it would have been well. It is a custom among Unitarians to attend all meetings but their own, and in their conferences to present better papers to smaller audiences than can be found in any other religious body.

The third annual session of the Women's Western Unitarian Conference was marked by the usual active and earnest spirit. The essay by Mrs. Hailman on "Moral and Religious Instruction of the Young" and the discussion which followed were particularly fruitful in good things said and stored up in memory. This is a subject dear above all others to the mother's heart, and one filled with many doubts and perplexities to the liberal-minded woman, who must reconcile conscience and reason in the difficult but inspiring task of training the child's mind in the reverent and fearless search for truth. Mrs. Cole spoke a glowing word for missionary work, an ever present theme of thought and discussion in these meetings. The essay of Miss Ida C. Hultin on Unfinished Work was listened to with marked attention, and evinced the ripening powers of the speaker, together with her undoubted fitness for the work she has chosen. The presence of Mrs. Barrows of Boston, and her friend Miss Bailey, Secretary of the Country Week Association, with Miss Safford, the reverend leader of a sacred cause in Humboldt, added to the delight and profit of the occasion. The resignation of Miss Roberts, the "head and heart" of the best work done

by the association, relieves a faithful but tired officer from her old duties, but does not deprive us the continued counsel and assistance of one of our earliest and most devoted members.

C. P. W.

The *Peacemaker* traces the doctrine of the "survival of the fittest" back of Herbert Spencer, and discovers in it "one of the earliest ideas of the ancient pagans," apparently finding all the more to condemn in it on that account. It declares this theory to be "a rude relic of barbaric days," resting upon a principle which sustains only "the justice of might over right." The opponents of a doctrine so simple and reasonable as that which decrees a favorable chance to life and happiness of the efficient and deserving, above the incompetent and unworthy,—and this is all that is taught in the doctrine of the survival of the fittest—should reflect what kind of a state of things, and how much better and more just, would that be in which the unfittest survived. And between the survival of one or the other there is no choice.

"Those who have raised themselves to influence by personal qualities are rarely the persons to remember that the mass of mankind have merely average qualities," says Mr. Higginson in an article on "Exceptional People and Average People." If this statement is true, and we are afraid that it is, it contains a poor reflection upon human gratitude and nobility of soul. The truly great possess a sympathy as wide and catholic as the understanding, and delight always to employ those superior advantages afforded them by nature and circumstance in aid of those less favored. All the greater is the reproach when one who has through native talent or force of character attained an honorable position in life, forgets the greater needs of those not so highly endowed, and becomes indifferent to those great public questions and movements which tend to promote a fair share of opportunity, and the equal advancement of the race.

The programme of the late Conference was criticised in advance by one of its official members as presenting very few topics of general interest; and as compared with the Conference of last year the exercises were perhaps found wanting, in some degree, in that element of pure intellectuality which marks a gathering of this kind. The fault, however, was a good one in so far as it indicated a growing tendency on the part of Western Unitarians to bestow more attention upon the working problems of our liberal faith, instead of spending it all upon the great thought-questions connected therewith. And the programme, if not quite so attractive to the average listener in the pews, was a good working programme, and the exercises of the different sessions carried with them results of a helpful and cheering nature to all those engaged in the practical duties of church work. On the other hand, one such clear, finished production as was supplied in Prof. Allen's paper on the Relation of the Church to Education is enough to relieve the Conference from any reproach either of dullness or dryness. The discussion of the three-fold topic—the Relation of the Church to Poverty, Education and Religion—which Mr. Salter and Mr. Sunderland led, together with Prof. Allen, was not in every respect a success, owing to the variety of themes pressing too rapidly upon the hearer's attention, and the impossibility of doing the barest justice to any one of them within the allotted time. The difference of opinion,

naturally resulting from that breadth of fellowship on which the Conference is based, was manifest in the views set forth in turn by Mr. Hosmer in the opening sermon and Mr. Sunderland in the discussion just referred to, the former holding to the view that the religious character and service of the church were in no way injured by association upon the broadest possible ethical basis that which might, if need were, include a membership both of believers and doubters on the great disputed points of religious belief, while the latter made an earnest statement of the opinion that the essential nature and mission of the church could be preserved only in a rather rigorous exclusion of the professed skeptics among the teachers of religious truth.

Mr. Salter's essay on Poverty was earnest and eloquent, but a little marred in its best effect by a tendency to overstatement. If longer time had been allowed the essayist the order of his purpose might have been not abated but better balanced, by that philosophic clearness and coolness of judgment which the discussion of social problems so greatly requires, and which the leader of the Ethical Society is so well able to bestow. We thought, too, but here we fear to do our friend injustice, that we detected what Mr. Spencer might call the anti-theological bias, in the speaker's explanation, offered in the form of a protest, against that assumption on his part, implied in the wording of his topic, to stand for the church. Though the offices of religion and ethics are logically distinct one from the other, yet they have but one common cause, the happiness and elevation of the race, and we wish the friends of both sides would be less careful to maintain the differences, which are so slight.

The Wednesday evening exercises, under the auspices of the Sunday School Society, were a unique feature in the Conference. The occasion was one of happy triumph to the faithful compiler of the Festival Services. The bright, frank essay of Miss Beals was a no less attractive feature of the evening's programme than the music itself.

The great intellectual treat of the Conference was supposed to lie in the discussion of the last day's topic, "The New Orthodoxy," led by Mr. Simmons in a forty minutes' paper, who was followed by Dr. Thomas in a half hour address. The discussion strengthened the conviction in the minds of many that the pastor of the People's Church is not the best exponent of the "new orthodoxy." As Mr. Judy said, the views presented by Dr. Thomas on this occasion better reflected the older Unitarian thought than the new orthodox. With his humanitarian spirit and rational tendencies of thought, Dr. Thomas finds it difficult to reconcile the old conceptions of things with the new order. His favorite theory that truth is to be found in the great middle-ground of belief, between the narrow dogmatic theology of the past and the free-thought radicalism of the day, is fallacious in the distrust it reveals towards the advancing spirit of the times—these very principles of reason and intellectual liberty which have helped him thus far on his way.

Mr. Simmons' paper was so good that its brightness was in danger of obscuring its real earnestness and wisdom.

Not much is to be said about the business of the Conference, especially as it is out of place, in the pages of *UNITY*, to dwell upon the event of chief significance, the resignation of the Secretary. The only thought which makes this loss at all reconcilable to the friends of the Conference is that which sees in it the promise of incalculable gain of spiritual energy and power to Mr. Jones, and a consequent increased good to that cause which he holds of nearest concern.

C. P. W.

From the note-book of the Secretary of the Sunday School Society we extract the following echoes of the stimulating papers and discussions of its meetings, which for years have been among the most attractive of our Western Unitarian anniversaries. At the evening service of the Sunday School Society's annual meeting, Rev. J. H. Allen, of Illinois, said he had used *Unity Services and Songs* for two years, and had found nothing equal to them in variety, melody and spirit. He considered them in a marked way free from literal, hard, wooden conventionalisms, and appealing clearly to reverent emotion, feeding and bringing out the spirit of the one using them. He spoke of the value of a service as a means of direct communion between minister and scholar, dwelt upon several valuable points, recognized the criticisms which have been made, yet said he would wish but little altered.

The paper read by Miss S. B. Beals is to be printed in a succeeding number of *UNITY*. It treated entirely of the special services contained in the newly published *Unity Festivals*, bringing out their valuable points, criticising the difficult ones, and dwelling upon the unity of purpose which pervaded them all. Singing by Mr. Blake's Sunday School children and the choir was introduced in several places during the reading, illustrative of the music under discussion.

At the Friday morning session Col. F. W. Parker opened the discussion on a teacher's work in the Sunday School. He said that the highest responsibility of the teacher was that of preparing for the future. There is something radically wrong in that teaching which does not enable the child to think and apply for itself. There can no longer be separation between intellectual and moral growth, and the common schools cannot say "we will teach the intellect only, leaving the morals for the Sunday School." Both are for the development of character. He made a strong protest against the giving of prizes, and spoke of the beauty and value of the Froebel system of teaching used in Kindergartens.

Mr. Reifenburg considered the Sunday School the life of the church, and if either must be discontinued, it could better be the church than the school. He believed the minister should hold close relations with the school, and that he, rather than a layman, was generally more competent to superintend its best interests. He has been working in one school for some twenty-five years with marked success, and asserts that it is as natural for children to be Unitarians as it is for them to breathe.

Mr. Snyder, in surveying the parents' responsibilities in this matter said they did not rank this part of a child's education high enough, and the children naturally catch the feeling of the parents. Other lessons, music, dancing, etc., are attended to regularly, but there is no time for that of the Sunday School. No household difficulties should be allowed to interfere with this regular attendance, and if the parents would come themselves it would be the best cure for the older ones leaving. If they cannot be teachers let them be scholars.

Missionary work heretofore has been almost exclusively identified with certain evangelistic labors in the interest of a church doctrine or future salvation. Has not the time come when at least the Unitarian Church might do something in the way of systematic missionary work in the interest of thought and culture? A friend at the Conference suggested that great work might be done for broad ideas and high ideals by the sending of Prof. Joseph H. Allen

around among our Western parishes, spending a fortnight or so at a place, addressing the young people, giving courses of lectures to the Unity Clubs and demonstrating to the older ones the possibility of combining religious earnestness and humanitarian zeal with profound knowledge and fearless critical study. Indeed persuading them that the former things are to spring out of the latter alone in the near future. This suggestion does not seem to us at all an impracticable one, in the light of Edwin D. Mead's experience during the season not yet closed. For seven months now he has been a missionary of thought and progressive culture, and his courses of lectures on the "American Poets," "The Puritans" and "Emerson" have been heard in a dozen or so of the churches of the Western Conference. He has spoken almost exclusively in Unitarian churches, not because he has had any sectarian word to promulgate, nor yet because the cultivated people of other denominations took no interest in his work, but because the Unitarian churches of the West are providentially in the line of such a work. Their parlors, lecture-rooms and platforms are erected for just this kind of work. Why should they not be used? Mr. Mead's last course was three lectures on Emerson, in our church at Rochester, May 5th-7th. Next year may we have more missionaries in our field of the Messrs. Allen, Mead and Mills school.

The well-worn question, "Is life worth living?" has recently been made the subject of several discourses by New York clergymen. The question is sufficiently vital to be always interesting, even though it be neither decorated with the flowers of rhetoric nor covered with the specious varnish of pulpit oratory. It is worth living to those who, with sweet patience and consecrating tenderness, endeavor to work out their earnest purposes, and to adjust their character and conduct to lofty ideals. To such, as to Emerson, "The world is all gates, all opportunities, strings of tension waiting to be struck."

"The string o'erstretched breaks, and the music flies,
The string o'erslack is dumb, and music dies."

To such as desire it is given the charitable heart, the delicate, rapid intuition, and the clear, calm judgment which will enable them to keep the strings neither o'erstretched nor o'erslack. To such as have the fortitude to bear, the serenity to enjoy, and the faith to look beyond, death is the sublime prolongation of life, not its dreary finish; it closes on the twilight, it opens in the dawn.

Knowledge must precede thought, and that time is well spent which is employed in learning where and how readily to find, wisely to appropriate, and effectually to use, as occasion may require, the accumulated, duly sifted and organized learning of the ages. But there comes a time when we need deliberate meditation; when we realize that knowledge without thought is only splendid ignorance, and that the time spent in thinking is the soul's breathing-time; that one of the nearest approaches to death is to be without meditation upon subjects from which we can draw food for the soul. Dante's favorite motto was, "Think that to-day will never dawn again!" and he defined the lost to be those who could no longer think. To him who has a body strong and active, a mind ready and receptive, a heart warm and happy, and a "soul alert with noble discontent," all Isles are Fortunate and Blessed, all Capes are of Good Hope.

Contributed and Selected.

THE RIGHT GOES MARCHING ON.

One moment on the scaffold, and he left it Holy Ground!
Three hundred thousand heroes now lie guarding it around,
But reverent hearts are pilgrim still to many a sacred mound,
And the Right goes marching on!

God had counted up the slave-graves, and heard the black
man's moan,
Till at last a leaping thunder shook the awful Judgment-
Throne,—

"For each lash a cannon-crash! For each cry a battle-groan!"
And the Right goes marching on.

The Hands wherein the sparrow falls, that beckon to the star,
Are Hands that harness unseen Dooms to Wrong's tri-
umphal car,
And his steeds untiring draw the nations trembling to the
Bar,—

And the Right goes marching on!

Then, if perchance a nation's Soul from out her shame
shall rise

And light of Justice kindle fresh within her chastened eyes,
The God, who dooms, shall save her by the pain that puri-
fies,—

And the Right goes marching on!

Lo, the flowers are breaking forth, and the grasses are
a-wave,

Where the bodies of our hero dead are sleeping in the grave:
So shall blessing crown the woe, for his Hands are strong to
save,—

And the Right goes marching on!

—W. C. Gannett in "Unity Festivals."

OUR COUNTRY.

A HYMN TO THE TUNE OF "WEBB."

O beautiful! our country!

Be thine a nobler care
Than all thy wealth of commerce,
Thy harvests waving fair;
Be it thy pride to lift up
The manhood of the poor;
Be thou to all the oppressed
Fair Freedom's open door.

For thee our Fathers suffered,
For thee they toiled and prayed;
Upon thy holy altar
Their willing lives they laid.
Thou hast no common birth-right,
Grand memories on thee shine;
The blood of pilgrim nations
Commingled flows in thine.

O beautiful! our country!
Round thee in love we draw;
Thine is the grace of Freedom,
The majesty of Law!

Be righteousness thy scepter,
Justice thy diadem;
And on thy shining forehead
Be Peace the crowning gem.
—F. L. Hosmer in "Unity Festivals."

RESPONSE.

Glorious wind,
To me
Thou art a sea,
And thy surges break or roll
O'er the low shore of my soul
Till it trembles to One Whole
Vast Harmony.

Teach a shell
What brings
The song it sings;
Only thus can be shown
How the larger life is known
To the lesser, and we own
God's whisperings.

MINNIE STEBBINS SAVAGE.

IN JESUS' HOME.

We must talk in "probables," but in strong ones; for two facts enable us to know really a good deal of what went on in that little quiet home away back of the eighteen centuries. One is, that the Bible is a sort of picture-book of the old scenes and ways,—as you will see, if you look out the references below. The other is, that in those Eastern lands, unlike our Western world, habits hardly change from one age to another; travellers in Palestine tell us they can scarcely lift their eyes without lighting upon something which illustrates the Bible words. So, between the Book and the Land, our "probables" are strong.

I. THE HOUSE.

Had we met the little boy in one of the narrow streets of Nazareth and asked him if he knew where Joseph, the carpenter, lived, where would he have led us? Up a steep, stony pathway—the village lies on a hill-slope—to a small, low, one-story house, gleaming white against the green of fig and olive trees. Its walls are built of yellow-white limestone, like that which juts out at the bare cliff yonder (Luke iv. 29.) Grape-vines climb over them and twine along the edge of the flat roof. (Mic. iv. 4.)

Inside is a single room. Its floor is of hard earth; along three sides are laid strips of black goat's-hair matting with one or two woolen rugs on it; and a few cushions lean here and there against the walls. Along the wall runs a shelf or ledge, on which are ranged some bowls and lamps and oil-vessels (Matt. xxv. 4; 1 Kgs. xvii. 12), of earthenware, and all very clean (Mark vii. 4),—and some neatly folded bundles. Those bundles are the quilts and coverlets, which at night are unrolled and spread out on the floor for beds. (Matt. ix. 2, 6.) For this is the family bed-room. (Luke xi. 7.)

Little furniture and a good many jars—is your first impression, as you glance around. That biggest jar or pot of funnel-shape, large at the bottom, is the kitchen-oven. It is of earthenware, like all the others; the little hole below

is for the draught,—through the big hole at the top they put the fuel, and sometimes the bread, in. The fuel is usually dry sticks and grass (Matt. vi. 30,) and the smoke finds its way out at the door or through a hole in the roof. But much of the cooking is done out of doors on those blackened stones against the house-wall.

You see no chairs or tables in the room. The rugs answer for easy-chairs and sofas. All that looks like furniture is the large painted chest and one low stool. The chest holds the clothes and valuables. The stool acts as legs for the dining-table; for at meal-times the large round tray there on the shelf—is it bronze, or only wicker?—is placed on it, the dish and bowls on that, and the people sit around it on the floor. Those large jars in the farther corner are Mary's cupboard, in which she keeps her wheat and barley flour (John vi. 9), her curds, her salt (Matt. v. 13), figs, raisins and pickled olives, and her olive oil and honey. That is wine in the queerly shaped goat-skin bottle hanging yonder. (Matt. ix. 17.) She has no butter or sugar, though the children perhaps suck a bit of the wild sugar-cane; the oil and the honey take their place. No coffee or tea either; sometimes they drink country wine, but usually sour milk or simple water. Those other large jars are the water-pails (John ii. 6); and there, standing in the cool draught by the door, is the water-pitcher,—that bright jug, its mouth stopped with a bunch of fragrant leaves. (1 Sam. xxvi. 11.)

This one room, then, is entry, bed-room, sitting-room, nursery, dining-room and kitchen. In rainy weather it is Joseph's workshop, too; on the shelf you see some of his tools; but in pleasant weather he works outside. The room is dim, for it is only lighted by the door and one small slatted window without glass; so dim that, if Mary should drop one of her silver pennies, she may have to light a candle to find it. (Luke xv. 8.) But then in this warm climate the people live out of doors so much that dark rooms are no great trouble.

At the threshold you may see a row of sandals. Why there? Because where everyone sits on the mats or divans, with his feet tucked under him, shoes, instead of hats, are taken off at the door. (Luke vii. 38; John xiii. 5.) On the outside of the door hangs a ring serving for both handle and knocker. (Luke xi. 5-10.) Fastened to the door-post you notice a little case. It contains a parchment on which certain Scripture verses are written to remind the inmates that they belong to Jehovah's "chosen people," and to bring his blessing on the house. The verses are Deut. vi. 4-9; xi. 13-21.

A staircase outside the house leads to the flat house top, which serves as a second story. This roof is made of a thick bed of earth, resting on a mat of twigs, and this on the ceiling-joists; and after rains it has to be rolled hard again to stop leaks. Part of it can easily be broken through and replaced, if one wants to let things down. (Mark ii. 1-4.) The low wall all around it, on which the doves sit cooing, keeps the children from falling off. See where the sparrows have built their nests in the eaves (Matt. x. 29); and where tufts of grass have sprung up and withered in the sun. (Ps. cxxix. 6-8.) Here is where Mary suns her wheat before going to the mill, and dries her flax and figs and raisins, and the clothes. Sometimes it is the most retired part of the house, where one would go to be alone (Acts x. 9); but all summer long the family dine and sleep up here. If you go a little higher up the hill and watch these house-tops about five o'clock in the morning, you will see the children jumping up dressed, all over town! In

cities where the houses are near each other, one can sometimes travel all the way down street along the "road of the roofs." (Matt. xxiv. 17; x. 27.)

W. C. G.

Conferences.

NINTH ANNUAL REPORT OF JENKIN LLOYD JONES, SECRETARY OF THE WESTERN UNITARIAN CONFERENCE.

Friends, it becomes my duty for the ninth time to lay before you the annual exhibit of the condition and prospects of Unitarianism in the West. I shall speak with a definiteness that is warranted by the written reports in my hand from fifty-eight of the most active societies within our limits. We have lost from our working force during the year Revs. Clarence Fowler and A. T. Bowser, who have gone to Eastern parishes; J. T. Bixby and C. J. K. Jones, who have temporarily laid down the work of the ministry; and Brother A. M. Weeks, whose ringing voice, a year ago, called the attention of this Conference so vigorously to the great needs and possibilities of our cause in the far West. He who then led us to fondly hope that in him we were to find our untitled bishop for Colorado, has fallen at his post. The vision overwhelmed him; the opportunity consumed him. In the early prime of a vigorous life, he died from overwork, not before he had left his mark on Denver, and made for himself a place in the hearts of that people, alongside of that other lamented prophet-hero of the Western Conference—R. L. Herbert. The lives of both of these remain as an inspiration and a warning to those of us still left on duty. In the place of the five lost we have added fourteen names to our working list during the year, viz., W. P. Tilden, Henry Powers, John B. Green, E. P. Gibbs and John A. Savage, who have come to us from the East; Rev. E. A. Higgins from the Methodists, and J. W. Broeffle from the Universalists; Julius Blass, Anna J. Norris, T. J. Van Ness, Hans Tambs Lyche, and James H. West, fresh from the schools, have taken on the Western armor; while A. A. Roberts and A. G. Jennings have resumed ministerial work among us.

Bloomington, Denver, Quincy, St. Paul and Sheffield have been and still are actively in search of pastors; while Janesville, La Porte and Geneva have successfully terminated their search.

New parishes have sprung up at Boulder, Col., Grand Rapids, Mich., Leavenworth and Topeka, Kans.; new churches have been built at San Diego, Cal., Mt. Pleasant and Big Rapids, Mich., Rochester,* N. Y., at Madelia, Minn., for Brother Janson's Norwegian movement; and a new building for Sunday School and social rooms in connection with the Cleveland church. The churches at Alton, Janesville, Northumberland and Omaha have been renovated and repainted. \$7,641 of back indebtedness has been paid this year. \$37,149.94 has been raised for church building and repairs. Forty-six societies report as having paid \$2,166.98 for missionary work outside of their contri-

* The Rochester church was bought from the Presbyterians, seats 600 people, and has been frequently filled since the occupation by the Unitarian people, January last. Our correspondent says: "Our buildings could not be duplicated, exclusive of grounds, for less than \$75,000."

butions to the Western Conference. Forty-five societies have raised for current expenses \$103,425.41. Thirty-seven report an average of 66 families each; forty-four societies report an average attendance of 123. Four have doubled their attendance, three increased one-third; sixteen in answer to the question "have audiences increased?" reply "visibly," "slightly," "materially," "no falling off," and "yes." Twelve say "no," and the others say "about the same."

The most encouraging features of our work outside of parish activities will be reported by your Publishing Committee, the officers of the Women's Conference, and the Sunday School Society. These reports will show some of the more definite methods in which our missionary activities are shaping themselves. The American Unitarian Association continues to generously support our work by an aggregate appropriation of about \$14,000 a year, is heartily in sympathy with the policy of establishing State missionaries in coöperation with our State Conferences, and generously offers to second every such an attempt on the part of our Conferences with a dollar for dollar appropriation. In order to bring itself into closer connection with our Western administration, it has adopted the policy of henceforth making all Western appropriations so far as possible at the one or two Board meetings of each year, at which time the Western members of the Board are to be present. This will enable it to more successfully subordinate the clamorous appeals that may come from localities to the more important interests of the general missionary work, and secure a truer perspective to their appropriations by having the wants of the whole field in view at once. As a result of this policy the Illinois Fraternity has been enabled to secure the services as its minister at large of Brother Effinger, who has already revived the old interest at Tremont and is awakening a new interest at several points. A year hence his work will doubtless show tangible results.

Michigan still continues the banner State in the Western Conference. Through the persistent diligence of Mr. Kirtledge, this year it offers its two new churches complete and another one half done. Through his work the Big Rapids movement is housed, the building will be dedicated next Sunday, and the field is ready for a pastor. The East Saginaw church is half built, the Grand Rapids movement is hopefully inaugurated, and lay services have been regularly sustained at Muskegon. All this has necessitated the traveling of 16,000 miles within the State and an amount of exhaustive care-taking that none but those who have done similar work can understand. No worker in the Western field more deserves your gratitude than does the State Missionary of Michigan.

In connection with the special missionary work done in our field during the year should be mentioned the two months' work done by four of the Meadville students during their summer vacation,—Miss Murdock in Iowa, Miss Godden in Wisconsin, Mr. Hogeland in Illinois, and Mr. Peirce in Nebraska; the five months of Sunday evening work done by Mr. Gordon for our Independent movement on the South Side in Milwaukee, which in all probability will develop into a second society for us in that city; his six weeks campaign in the interest of the Madison and Des Moines building fund, the A. U. A. supplying his pulpit meanwhile; the work done by Mr. Powell in Nebraska and Kansas, through whose labors Topeka has started up and Beatrice is getting ready to build; the maintaining of a missionary post by David Cronyn at a small place five miles away from San Diego; the double work done by Mr.

Crooker as collateral pastor at Baraboo and Madison, Mr. Jennings at Hobart and La Porte and his reviving of the services in Valparaiso; and Mr. Douthit at Shelbyville, Mattoon and other points; the Mission School of the Church of the Messiah of St. Louis; the Industrial School and Free Kindergarden of the Church of the Messiah, Chicago; the work done by Mr. Wright as missionary of the A. U. A. in Wisconsin; the work just undertaken at his own risk, but in consultation with your Secretary, by Rev. A. A. Roberts in Dakota. He has established his headquarters at Aberdeen and is already in correspondence with various places in the Territory, and solicits further acquaintance with the Liberal people within its limits and their friends without. And we must not forget Mr. Janson's work among the Norwegians of the Northwest, who, in spite of cyclones and the still more tempestuous denunciations of the Scandinavian orthodox, has completed his church at Madelia, Minnesota, and is ready for another at Minneapolis, in which work he deserves our coöperation. His missionary work has reached as far as Sioux Falls, Dakota, where he preaches monthly in English, as well as Norwegian, and Kansas City, where he gave a series of discourses to his countrymen. In addition to this it may be safely said that in no previous year have the settled pastors done more outside work or manifested more interest in the missionary efforts of our cause.

HEADQUARTERS.

At headquarters the Channing Club, through whose generosity we have a headquarters, after maintaining the rent for three years through the help of the Chicago ladies, who last year contributed \$600 to the furnishing of our new rooms, now presents to your future care and protection this room, with the promise that the Club will become a regular contributor to your fund.

Of the financial record of the Conference during the last year your Treasurer will report. Doubtless this is the least complimentary element in our annual exhibit. Of the \$3,000 we assumed last year on the Madison and Des Moines building fund, but a small amount has been paid in, causing serious embarrassment to the latter society and annoying delay in the building plans of the former.

YOUR SECRETARY'S WORK.

In addition to the correspondence of the office, (1472 letters were dictated to a stenographer, in addition to those written by his own hand), the consultations, committee meetings, directors' meetings, etc., of which he has attended some fifty in connection with the various activities of our cause, and which are constantly growing in number and importance, your Secretary has officiated every Sunday but seven for All Souls Church in this city, and maintained the parish activities incident to such a movement, conducted for three months fortnightly Sunday evening services at La Porte, Ind., preached and lectured out of the city twenty-five times at nineteen different places, and attended seven Conferences, travelling 7,396 miles.

SUMMARY OF THE YEAR'S WORK.

To sum up our year's exhibit in general, the "Unity Mission" and "Church-Door Pulpit" projected a year ago have both been successfully inaugurated without help from our treasury. The Sunday School Society has published a new book of Services and Songs which must have, directly and indirectly, much influence upon the devotional and organic

life of our churches. The women have been making significant experiments and have groped their way to some unique tools and methods which, if persistently used, will greatly strengthen our missionary life in the future. We have nine additional ministers at work, nine societies are active now that were dormant or non-existent a year ago, and there are six new buildings.

It gives me pleasure to make public acknowledgement of the continued kindly relations and helpful coöperation I have received at the hands of my associates on the Board, the officers of the Women's Conference, of the Sunday School Society, my care-taking and ever faithful office assistant, Miss Pittman, and your prompt Treasurer who has seen to it that the Conference has not owed the Secretary a dollar after it was due. If the Churches had been as scrupulously prompt to the treasury as the Treasurer has been to its Secretary our financial record would be one worthy the cause and territory we represent.

THE GROWTH OF NINE YEARS.

There may be some who think that their first duty towards this report is to discount its figures and to make generous allowance for certain roseate hues that creep into it, not from the facts in the case, but from a certain constitutional color-blindness which disqualifies your Secretary from detecting the darker shades. For once, let us take a longer measuring line than the twelve months that intervene between one Conference and the other.

Nine years ago, when you were convened at Unity church in this city, you intrusted me with the duties of the Secretaryship and ventured with many misgivings to bargain for one-fourth of my time in the work. Then you had 42 ministers within your territory, 43 active societies which were so debt-burdened that the amount was never fully confessed, but the reported debt which experience shows is always less than the actual sum was over \$100,000. This year it is but \$7,855.92. We then had one State Conference that was doing no work, and we had no treasury. We had not one man within our limits at that time in the missionary field, outside of what the isolated pastors could do in their own immediate neighborhood. The only headquarters that our Sunday School, Publishing Committee, Women's Work and other interests had was such as had already begun to accumulate in the over-stuffed closets of the little Janesville parsonage. Now we have sixty-four ministers, eighty-seven societies, seventy-four of which have held services during the year, and a headquarters here in Chicago that in point of geniality and constant working attractiveness is equal if not superior to most of our orthodox churches. During the last year the duties that gather around this headquarters have engaged the constant time and attention of four persons and a boy, all of whom have had more than they could do. They have enjoyed a great deal of coöperation from many of the brothers and sisters in Chicago. We have four men* who are now giving their entire time to the development of our missionary fields, and three others† who are giving it a portion of their time.

The story is told that, once upon a time, Dr. Chapin and Henry Ward Beecher spent a joyful day among the White Mountains, seated on the box with the driver of the stage

coach, at whose expense they cracked many a joke. As they were returning in the evening, Beecher turned to the unsuspecting Jehu and said: "Driver, what would you say if I were to tell you that that gentleman there on the right was Dr. E. H. Chapin of New York, and that I am Henry Ward Beecher of Brooklyn?" The driver promptly replied: "I should say that that was the biggest whopper you had told yet." If nine years ago I had ventured the opinion that by 1884 we would pay about \$93,000 of local indebtedness; that we might gain twenty-two ministers, forty new societies, twenty-two new church buildings and two parsonages; that the one-quarter of a missionary would grow into four missionaries with several other fractional missionaries; a treasury from nothing to about \$3,000, and from no centre to a headquarters in Chicago, with its three general societies, the Sunday School Society with its list of twenty-five or thirty publications, a Women's organization with its embryonic activities working their way into nearly every State Conference and local society; a newspaper and a sympathetic book-store created largely for us and by us; seven State Conferences organized and growing into an actual administration of the State missionary interests; in short, an increase in the practical work of our Conference from nothing into our present opportunity and possibilities, I am afraid some of you would have said: "Of all Jones' whoppers, that is the biggest."

Friends, it is not necessary in this presence to say that this advance has not come easily. The very first year 772 letters concerning our work poured into the Janesville study and they were largely attended to by the volunteer hand of a pastor's wife. This year the letters have reached an aggregate of 1,720, the total during the nine years aggregating 8,492 communications. It has necessitated on the part of your Secretary the visiting of 154 different places in the interest of this work, preaching and lecturing 1,370 times, attending, helping to organize and shape 106 Conferences, and the traveling of 122,370 miles. It has necessitated a great deal of unpaid and unrecorded work on the part of the representatives of the State Conferences, particularly Iowa and Michigan, the spending of what would aggregate to thousands of dollars from the small salaries of Western ministers in bearing the expenses of the long journeys necessary to attend these Conferences, a large amount of gratuitous work and money on the part of the Unity Publishing Committee, and a generous amount of sympathy and coöperation on the part of Chicago men and women. To mention names would be invidious, where to miss the work of any would have been disastrous to some interest, but I can but remember with a special gratitude the faith in our cause and the confidence in your Secretary that actuated a few, very few, of the Chicago ladies at the very beginning of my work, when they ventured to hire the first room, equip it themselves, furnish it, and made it possible for Miss Roberts, the only name I venture to mention, to share with me the inspiring perplexities and joyful fatigues incident to such work. Whatever of profitable results these nine years have to show, as a matter of simple justice I want to place on record my official testimony that they could not have been realized as far as I am concerned without the uncounting service that came out of the consecrated hearts of this woman and her associates. Their devotion generated other devotion, and made our work possible.

As intimated a year ago, I now give back to you the great trust and privilege you handed to me nine years ago. This work seems to me more attractive, more important,

* F. E. Kittredge in Michigan, J. R. Effinger in Illinois, Enoch Powell in Nebraska and Kansas, and A. A. Roberts, Dakota.

† William C. Wright, Wisconsin, Kristofer Janson, Minnesota, and J. F. Gibbs, Colorado.

and more full of immeasurable possibilities than ever before. I give it back with feelings of mingled regret and joy; regret as I think of relinquishing so many unrealized plans, of abandoning so many unfulfilled projects and promises, of severing the close ties of coöperation that bind me with bands strong as steel and soft as silk to fellow laborers, into whose faces I have been permitted to look, the touch of whose elbows have thrilled me with encouragement and hope. The line reaches from Denver to Rochester, from Cincinnati to St. Louis, from Louisville to St. Paul. But joy that at last conscience permits me to heed the apprehensions of my dearest friends, the injunction of my physician and the subtle but unmistakable warnings felt within my own body, that no one life can keep pace with the demands and possibilities of such an office but for a comparatively short term of years. I relinquish it with joy over the thought that a fresh hand is to execute the new plans that another brain may devise. If it is for me to remain in Chicago, I shall be glad, for it will give me great pleasure to continue to foster the central activities to coöperate as the pastor of a city church may and should with my successor, and to retain my relation to our publishing interests as editor of UNITY until such time as we may be able to place this in the hands of some one who will be able to say, "This one thing I do," and thus save my successor from some of the fetters and perplexities arising from a multiplicity of engagements from which I have suffered. But if my lines of labor are to fall elsewhere, I am sure the good work will go on in better ways than I know, and to larger results than I can dream.

THE FUTURE.

As to the future I have only to say: There is no time to be lost. Let there be no stitches dropped or going back. The crudeness of the work done thus far by any of the instrumentalities should be an encouragement, not a source of demoralization. Our failures are prophecies of a larger success. At least ten places are to-day waiting for the new churches, the building of which your Secretary will help devise and execute. Five societies are looking to this office for help to find the pastor they need. As many or more ministers are in correspondence with this office asking to be put at work. Six State Conferences are anxious for the service of a State missionary, such as Illinois and Michigan are now enjoying. All of our work needs solidifying. Too many of our pastors still live, as it were, in tents, feeling that there is no permanent abiding place for an Unitarian minister in the West. We have only three parsonages in the Western Conference, and only four or five ministers who live in their own houses. Only one out of our sixty-four ministers had the courage or confidence in his position to report under the question, "What missionary work done?" the following, "Pastor keeps his door-yard clean, garden productive with flowers, fruits and vegetables, and delights in a horse."

I shall be glad to continue to discharge the duties of a Secretary during such time as may be necessary to enable my successor to accommodate himself to his new duties. Believing that the next nine years will bring forth immeasurably larger things than the last, I resign my trust into your hands with profound gratitude for the fellowship and forbearance I have received at your hands.

Souls are not saved in bundles. The Spirit asks of every man, how is it with thee?—Emerson.

WESTERN UNITARIAN SUNDAY SCHOOL SOCIETY—ELEVENTH ANNUAL REPORT OF THE SECRETARY.

ELLEN T. LEONARD.

We have printed this year the figure estimates of the condition of our Western Sunday Schools. You can see at a glance how matters stand, and reference can be made to it as needed.

SCHEDULE OF STATISTICS.

1. No. of circulars sent to church societies in the West.....	75
2. " " returned	43
3. " Schools reported for 1884.....	33
4. Total number of pupils.....	2,868
5. Increase of pupils during the year.....	137
6. Excess in No. girls over that of boys (proportion 5 to 3)	444
7. Number in Infant Classes.....(proportion, 1 to 3)...	777
8. Average attendance of pupils.....(" 7 to 9)...	2,202
9. Number of classes.....	292
10. Excess in number of women Teachers over that of men (proportion, 7 to 2).....	166
11. No. of teachers who are parents.....(proportion, 1 to 2)...	106
12. Average attendance of teachers.....(")...	215
13. No. of schools having teachers meetings.....(")...	20
14. Average attendance.....(")...	128
15. No. of schools using Unity Services and Songs (proportion, 2 to 3)	23
16. No. of schools using Christmas Service yearly.....	26
17. " " " Easter " "	22
18. " " " Flower " "	19
19. " " " Harvest " "	13
20. " " " Other " "	10
21. " " " Blackboard	18
22. " " " Wall maps.....	17
23. " " " having chorister.....	16
24. " " " holding session at noon hour.....	23
25. " " " " " morning hour...	7
26. " " " " " afternoon hour..	3
27. " " " where some of congregation attend services.....	20
28. Total No. of volumes in Libraries	12,353
29. No. added during the year.....	808
30. Average to each of the 33 schools.....	374
31. No. of schools taking a child's paper.....	25
32. Total amount of money raised.....	\$2,548.63
33. Contributed from other sources.....	\$690.79
34. Average for each school.....	\$71.17
35. No. of schools doing outside missionary work.....	16
36. " Annual members to W. U. S. Society.....	51
37. " Life " " " " "	20

We will begin with this and consider first the

WAYS AND MEANS

used for work in the schools in this Western boundary. Home tools have not been used as much this year as last. *Western lessons* appear about half as many times as *Eastern*. Last year the choice was nearly even. This is not altogether because the Western Society has published less this year than last. Hall's Manual, "First Lessons on the Bible," which was beginning to be used last year, has now been chosen by more schools than any other one course, there being ten which have used it. We cannot be too glad our Eastern friends, who are so much better able to do it than we, are offering such excellent helps. Six schools have used two sets of study-lessons for their year's work, sixteen have used only one, and is it not a little surprising that no less than eight have undertaken in one short winter to get through with from three to five courses of study? About half of the eight have used four, and the one which gives a list of five,

adds after them "etc.," which leaves the rest indefinite. In two of these cases Mr. Gannett's short Christmas course, used probably for just that brief season, would partly account for the number. One of our neighbors still uses the International lessons. In our more distant and outlying schools there is an interesting originality of resource and noticeably good records. One of these comes from Greeley, Col., a school of ninety scholars, grown from seventy a year ago. Its figures show good averages, and it, with two others, are the only schools where the men teachers count one more than the women. Meadville, Pa., has eight to five. Greeley is one of our number just mentioned, which named several different kinds of lessons, and deserves to be explained. They were as follows: 1st, The Bible; 2d, Unitarian Lessons—not particularizing; 3rd, Geo. Eliot's works; 4th, Emerson. This list also ends with a perplexing "etc." Published lessons we find here in the minimum. The Bible, and studies from the noblest writers of the time have been the written inspiration for most of their work, and they have evidently not been without that other valuable inspiration which should go hand in hand with this—personal influence. Instead of having their festivities regularly with the seasons, they "make special-service use of any great event," and give that day's lesson upon it, such as Luther's birthday. The modesty of the first of their needs—a more experienced Superintendent—apparently given by the Superintendent himself, is perhaps not peculiar to outlying districts alone, and as last year's circular from there shows the same name at the head, it is safe to suggest that this need will doubtless be removed in time. Perhaps when that time is reached the record may not be so interesting, for if one may judge by comparing this school with some others, I should venture the fear that it was possible to have too much experience and so lose enthusiasm. Another home-made resource in one school where there is a blackboard and no wall maps is that of drawing maps when needed.

Item fourteen of the schedule shows a much larger proportion of schools using *Unity Services and Songs* than a year ago, both for service and singing, although for the latter *Sunny Side* still has more friends than *Unity*. The music and worship part of Sunday School work shows little change otherwise, nearly the same proportion of schools having choristers and special rehearsals as a year ago, according to item twenty-two. The *Dayspring* holds its old place as the favorite child's paper.

The *Libraries* show an increase of volumes, and more added this year than last. Whether this is a promising sign or not, there is much difference of opinion. One school of seventy-five scholars has a library of eleven hundred volumes, the largest one on our list.

The *helping or missionary* work is varied, as heretofore, and represented by much the same activities as given last year. Flower Mission and Kindergarten work; supporting a bed in a Children's Hospital; contributions to the flood sufferers, to Mr. Janson's Society at Minneapolis, and to the Western Unitarian Sunday School Society; sending Thanksgiving baskets, supporting ice water barrel at the church door, helping a colored school, distributing papers, are among the ways mentioned, and one "labors to convert the heathen in their midst," which is by no means the least arduous of these undertakings.

NEEDS AND SUGGESTIONS.

More than half our number make known their needs.

The suggestions are less plentiful. There are five calls for improved lessons; three of these want them adapted to both old and young. There is an urgent appeal for better Infant class helps from two sources, and for musical helps, both vocal and instrumental from a few. But the over-ruling demand besides and with these, from nearly every place, is more enthusiasm from teachers and parents, more "fire from on high," as one forcibly puts it. The adjectives, when sifted out, which are used to denote the kind of teachers so much needed are, "devoted, prompt, practical, devout, egoistic, consecrated," also "those who will work hard and stay long." All this should not have the effect of frightening away those modest ones who would be willing to try, but the office of teacher in a Sunday School should be entered upon, like any office, with the realization that by faithful attention to the duties of the place one may continually become better and better qualified to discharge its obligations wisely, not without. Quoting from another as to needs: "Always of teachers qualified to teach our faith; who distinguish between the transient and the permanent, between the accidental and the essential in religion, and who frankly and clearly emphasize the moral and spiritual truth." After the two great needs of enthusiasm and good teachers come frequent demands for more scholars.

Suggestions we have from only six. The one who says we need more "fire from on high" thinks "there seem to be suggestions and methods in abundance," and finds the "greatest discouragements come from the spirit of the times, which has no patience with anything that cannot be turned into dollars and cents," cheerfully adding that they "are not cast down, but are doing better work than ever before." An excellent suggestion from one is that the parents help the children to prepare the lessons before going to the class; a plan which has improved the interest greatly with them. This is really included in that need already given as "more interest on the part of the parents." One of our wisest workers writes: "I begin to think that our whole Sunday School system needs reconstruction to fit the present religious conditions of the homes of Liberal parents." But if the homes of Liberal parents are so out of all working harmony with our Sunday Schools, it would seem hardly possible to reconstruct enough, and still have any of the spirit of the Sunday School left. Our friend could not have meant the reconstruction to be all on one side. Open investigation, child-like, outspoken questioning, individual freedom of thinking, frank, friendly relations and pleasant times we do want in Liberal Sunday Schools equally with Liberal homes. But perhaps the homes might well afford to share the reconstruction and put into their children's every-day lives more of the thoughtful, ethical element, more of the reverent, tender and worshipful. If the school is made a happy place, and each teacher takes a friendly personal interest in the members of her class outside the school hour, the first condition for effective teaching is established. The following and last quotation under suggestions is especially valuable: "We have strengthened our school and improved results by reducing members to the capacity of our teaching force; that is, we have kept the number down by recommending children who went to other schools to leave ours." Of this way of improving the character of our schools more will be said as we speak of their

GROWTH.

We have alluded to the need of more scholars expressed by so many. Referring to item five on the schedule—

are our schools growing larger or the reverse? Last year's list showed a decrease of seventy in number of scholars since the previous year. To-day a larger difference appears on the other side.

Three schools not existing May, 1883—La Porte, Ind., Jackson and Grand Haven, Mich.,—now add to our rank and file the sum of one hundred and forty-seven scholars. Ten responses to our request for statistics came with the information that for good and sufficient reasons their schools had been discontinued for the present. We are then gaining in this particular. Numbers are wonderfully enspiriting. Sometimes it seems hard to plod along with only a few, and so natural to think we are making good progress if we have a long list of names belonging to us. If our small schools find it hard to keep up spirit and interest without more scholars, let them remember that while it is true that "there is strength in numbers," it does not always follow that mere numbers signify strength. People are learning to value quality above quantity, and the principle may be applied to Sunday School work with special force. Not in quantity of children is found the virtue of a school, but in its quality of influence—its unity of purpose. We will look at the five most important points on our circular upon which the moral integrity of a school depends, and see how the standing of this year compares with that of last year.

1. Item 7, The average attendance of pupils is a *little* better. 2. Item 12, The proportion of schools holding teacher's meetings is much larger. Last year less than half, this year more than half, and most of these are held weekly. 3. Item 13, The average attendance at these meetings is about the same. 4. Item 29, The sum of money raised by contributions from the schools themselves exceeds last year's amount by some \$200, which records an advance toward that valuable principle—self-support. 5. Item 32, The proportion of schools able to do helping or missionary work is larger this year than last. We find then a fair progress in these characteristics. The call for greater numbers of pupils, as also for more lesson-papers, seems a secondary difficulty, while that for more interest in the work among teachers and parents holds the primary place. Secure this and the rest will follow. Not more scholars and tools, but more of patient, faithful work put into what we *have*, do we need first. The cry of the day is universally "more!" More of this or more of that, and *then* something great and good can be done. It is a mistake. If we learn first to make the most of what we have—and we can generally do good work with it—when we are firm enough to give it room, more will pour in upon us. Test, develope and perfect that which comes to hand before wasting strength in clamoring for more. If we explain with fluency the parable of the talents to our scholars and do not live up to its teachings ourselves, there is no truth-giving influence goes out from us. The children may not detect it in us; they only know in a general way that they feel no interest in coming to Sunday School. But if we do not detect it in ourselves, we have no moral right to be teaching them. Probably the two most important qualifications in a teacher are, 1st, a love for children; 2nd, the ability to apply ethical rules in simple ways to precept and life. We have no wish to under-rate the value and inspiration of numbers when they are truthfully ours—not fractionally—but we believe that integrity in the characteristics just given is of greater value, and if we are strong enough to hold faith in slow results, the rest will come.

Since Unitarianism as a denomination is not noted for its numbers; is a thing of slow growth upon a broad foundation; does not place its estimate of success primarily upon numbers, or other readily recognized signs of popularity, it should be considered a thoroughly healthful condition for the schools to be working along upon the same basis.

The lack of symmetry is an obvious failure of the day. The beautiful law of proportion as to relative value is sadly disregarded in matters of business life, in organizations and in ways of human living; expenditure of time, strength, money. It is not needed then for Unitarians to swell the numbers already on that side. *Good* schools first, large ones later.

This is all that need be said about the statistics given upon circulars.

These returns have been better this year than last. Rather more prompt as a general thing and a larger number sent in. Only one has been received too late to be included in the averages. Still nearly half have not responded. There is room for improvement yet. It may seem to the casual observer that a circular coming each year as it does is a very dry and uninteresting affair. But a year's work stands out upon every one of these small pieces of paper; a year of thoughtful planning to develop, and of struggle to carry into effect. Or if not this, then just as plainly appears weakening interest, disheartening restrictions, or a careless disregard of any figured-out estimate of such work. One and another of these come to hand full and written over the back with various details which come to mind. Very likely a large part of this latter may contain little of practical value for scheduling, but you can feel in it the very pulse-throb of that school—full, health-abounding—and you know *there* is life and progress. It is refreshing to get such a circular. You get acquainted with that school. Don't think, friends, it is a matter of little moment—only a printed notice from headquarters. If printed matter is getting so plentiful that we are forming the habit of disregarding notices through the mail, let us at least be discriminating. It is not a matter of little moment to us whether you send a live record or not, and according to the law of reflex-action it is not of small moment to you. There is a great lack of largeness of grasp in this matter, both in a business way and in a moral way. It is plainly for the business interest of every school to hold ready communication with its headquarters. It is no less for its moral interest to do so. That valuable earnestness which becomes absorbed in immediately surrounding work finds it hard to remember the relation which that work bears to what lies outside. It becomes too self-centered, and both it and the work lose by not tending to the outward strength while holding to the inward. On the other hand where the interest is weak, discouragements many, and spirit begins to fail, a persistent reaching toward the outward strength will waken and deepen the inward, and gradually win back life. We would like to be quite sure that the morality of our denomination, in city and country, is sound enough to exclude the possibility of that modern—perhaps, city—way of regarding a Sunday School—as a sort of appendage to the *real* church work, a necessary one truly, since the children must have *something* to occupy them Sundays! What so proper then and conscience quieting as to send them to Sunday School?—the more the better, some think. This kind of faith in Sunday Schools seems painfully futile—even pathetic—but perhaps it is better than none at all. The Sunday School should stand equal in interest with the church. It is thought by

many it should precede the church. But that could hardly be right if parents are to hold any leadership over their children. We must protest against that feeling which politely does not have much faith in Sunday Schools,—tolerates them, or thinks perhaps that if they were conducted on this or that *other* plan they might do some good. If the central principle of Sunday School work is close at the heart of one or more helpers in a given school, no matter what plan it is worked upon, what lessons are used, what songs are sung, it will do a good work. All these may help or hinder, it is true, but they are not the kernel wherefrom is the growth of life. This central principle is neither more nor less than to cultivate that sense of kinship which lies between conduct and life. We may use any lesson successfully from Bible to novel, so we impress the child's mind Sunday after Sunday in many a wise, tender and happy way with this imprint. Good Sunday Schools are building at the foundation of the morality of the future generations. There is one other more important force building with us, and that is good homes. There can be no more hopeful partnership formed to produce practical ethical results in the coming years than that of Home and Sunday School.

CENTRAL WORK.

The work of the Society in Chicago during its second year as an incorporated organization has been carried on much the same as the previous year. The Directors' meetings have been held upon a regular day of each month; there have been twelve regular and two special, beginning with the May meeting which took place irregularly just after the last Conference, and closing with that which occurred the first of this month. The August meeting was omitted. We have met but once without a quorum; this being in July, when friends were out of town, the President authorized that business proceed the same as if a quorum were present. The few Chicago members of the Board have been very regular in their attendance, business results reached by the Society being dependent upon faithfulness in this matter. As to the business carried on through these meetings, it is of much the same character as that in any local management of mercantile or home affairs—consists largely of details. These, while it would not do to encumber a report with them, are yet the fundamentals upon which the health of any management depends.

The sale of our publications in Boston has been changed during the winter from Geo. H. Ellis' charge to that of the Boston Unitarian Sunday School Society. They have given us a hospitable reception, and our manuals are placed at good advantage in their rooms with their own publications. We have also in our office made display of sample copies of Eastern Sunday School material with Western.

Of publications for the year, the book of *Unity Festivals* just issued, is the most important. The Harvest and Christmas services were first issued separately at their respective seasons, and after undergoing the practical test of use, were revised as thought best, and now appear in *Unity Festivals*. No. XIV. in Unity Sunday School Lessons, Mr. Gannett's "Christmas Poem and Christmas Fact," was issued early in the fall, ready for use the few Sundays preceding Christmas. During the summer Series F. of Infant Class Cards was planned and issued in September, and previous to this Mrs. Parker's essay upon Infant class work read at the last Conference, was put into the form of a pamphlet entitled the "Little Ones in the Sunday School," published as Unity Leaflet No. 7. These with new editions of Series

II. and III. in Unity Lessons, and another thousand of Services and Songs, make the publishing-work of the Society. Of the list just given, Unity Festivals, representing the most labor in preparation, has been chiefly the work of our President, to whom, more than to the Society, the public is indebted. LITTLE UNITY has been continued as the children's department of UNITY, published by The Colegrove Book Co., and though not supplying direct Sunday School material as the year before, has yet aimed to work upon the same principle of thought with which it started, and make itself useful for similar purposes, though in a smaller way.

In connection with Sunday School interests, mention should be made of the course of Union Lessons which has been carried on at the Channing Club Room during the noon hour of each Monday, and in continuance of the course organized the winter of '82 and '83. Finishing then the historical study of the Old Testament, next in order came the Gospels. No. XII. of Unity Lessons, Mr. Mann's "Studies of Jesus" has been the text book used, and with special question slips for each Sunday carefully prepared by Mr. Utter, and a review every fifth week, the lessons have proved a valuable course of study, which is now nearly drawn to a close. The attendance at these meetings has been much smaller than last winter, but except in severest weather a certain number has been quite regular.

The business of the three Western Unitarian Societies, viz.: the two Conferences and the Sunday School, has been done in the joint home known as the Channing Club Room, they each bearing proportionately the expenses of the room. The Sunday School Society has tried also to fulfill the duties of general hostess and make it as homelike as possible for friends both in and out of town who have had occasion to call.

The Treasurer's report, which is printed with Secretary's schedule and distributed among you, shows our present business condition. The expenses have been kept within the income, and this income has been ours mainly through the generous sharing of expenses by the Western Unitarian Conference. Life memberships have yielded less this year than last, and the income from annual memberships decreases each year from forty to sixty dollars. If there is any plan more simple, genuine and available by which you can each from near and far convey to the Society an expression of helpful interest in the work for which it stands than this same contributing of individual dollars, we shall be very glad to exchange the old way for the new. If the value of the Society as an existing body, or the uses made of the money received, are not clear to you, a closer examination of the Secretary and Treasurer's reports is invited. You will see on the printed list of annual members that St. Paul and Chicago have been the chief contributors this year to our income from this source. Other cities, from which we had some twelve or fifteen members a year ago, send us now only six or eight, or less. St. Paul is always to be depended upon. One by one, or two by two, throughout the year the dollars drop in upon us in a friendly and sociable way. Our friends here during the past few days have already been kindly dropping their dollars in upon us for the coming year, in advance of reminders.

The Sunday School interest is one which comes very close to each of us. It is easier to recognize the shapely proportions of an object at a distance than of one directly against us. This work is the kind that lies at every door. Perhaps this is why it is so often overlooked. There are children everywhere, and not only their fathers and mothers, but all

members of the community in which they live, wish them to grow up with a keen sense of personal moral responsibility. The Sunday School Society works to bring this about through its schools. There is great room for improvement, you say; very true, and the best way to bring improvement is to "Lend a hand." Lend it in work. Lend it in dollars. People of wealth and wisdom endow colleges, churches and charitable institutions; how rarely a work of this kind. The Society works anyway for the interest of you all with its few dollars. It could do more with better comradeship. You do not then *give* your dollar, nor pay it without returns.

It is right to be careful where we put our dollars, and to demand returns, but to place them only where returns visible to the physical eye alone will be made us, is to impoverish that other life within, and to gradually dim its sight. As a people we are in danger of becoming blinded inwardly by the outward life. Societies that stand for principle and work toward the unseen, tax the inner sight of their supporters greatly. But they are fast increasing in numbers. This is because the inner sight *needs* to be taxed, and principle and the unseen are always alive and at work. There is not time to speak of the things we would like to do, and it is better perhaps to wait. Send us your dollar, then, for principle's sake; believe in the work; watch it; and the returns will not fail you.

THE THIRD ANNUAL REPORT OF THE SECRETARY OF THE WOMEN'S WESTERN UNITARIAN CONFERENCE.

FRANCES L. ROBERTS.

In making this, the third annual report of the Women's Conference, there seemed to be no better way of fairly representing all societies than by individualizing them, thus lengthening the report. But as a Secretary's report is neither intended, nor expected, to be a model of literary art, but merely a statement or record of facts, the value of which may oftener lie in their minuteness rather than in terseness, further apology will not be needed.

Each year question blanks have been sent to every society within the Western Conference, accompanied by a circular letter from the Secretary asking for a reply. The questions bear directly upon the women's work in the society to which they are sent, whether it is done under the auspices of a women's organization or not. The answers are to enable a report to be made of the numbers, activities, various interests and financial results of the women's work of that church, or society, during the past year. Seventy of these question circulars were sent, either to the Secretary or President of the Ladies' Society, if such a one existed, or to the minister to be handed to some lady in his parish who would respond. Forty-two answers were received, an increase of four over last year, but leaving still too large a percentage unanswered. The Secretary evidently failed to emphasize two things in sending out the questions: 1st, How necessary it was that an answer, though it were meagre should reach the Secretary; 2d, The want of courtesy in the individual who did not answer at all. Either point fully understood would surely have speedily brought the much desired returns. Our first report in point of time, making all allowance for its long journey, is from the most remote society within the Conference, that belonging to the Church of "Our Father," the first Unitarian Church

of Portland, Oregon, where the activity in benevolent enterprises is worthy of the parish of an Eliot.

The Ladies Society numbers forty. They have raised \$848.50 during the past year and expended it for church purposes, as their benevolent work is chiefly carried on by another society within the church called the Christian Union, where men and women work together. Much of the active benevolence, however, seems to be carried on by the women of this latter organization, as they are mentioned "doing a great deal of work in the Insane Asylum, Jail and Poor Farm" and are divided and systematized by committees for general work among the city poor. Some are also active in the Temperance cause. The money to carry on the *Christian Union* is acquired by monthly collections and the proceeds of lectures—which are paid for. There was mention made of work outside that of the Christian Union such as the City Relief Society, with a Children's Home belonging thereto. They have a Mission Chapel in South Portland with a mission Sunday school of one hundred children, superintended by a lady of their society, and they care for the stranger within their gates in all kindly social ways.

California.—Our next report also comes from the Pacific coast, from the "Society for Christian Work" belonging to the First Unitarian Church of San Francisco. This society has fifty members whose object is both social and beneficent. For the year ending April 1st, 1884, they raised \$3,000. After disbursing a part they still had over \$1,200 in the treasury. It is interesting to note the wide distribution of their philanthropy. \$250 went to their own Sunday school to replenish the library and purchase new service books. \$200 was given their pastor to be used at his discretion. \$100 was sent to the Women's Auxiliary and went to extinguish a debt on the Unitarian Church in Santa Barbara. A parlor organ was purchased for the Children's Hospital that there might be a Sunday service for the nurses and convalescents. Through their relief committee they have spent money for rents, provisions, sewing machines for poor women, and have also paid for sending one family to central New York and another to Nevada.

They also carry on a systematic distribution of reading matter to the various hospitals, homes and asylums, and have thus stimulated other associations to adopt and extend their work. Have a committee on social visiting, another on floral decorations. A large number of their ladies are interested outside the society in a "Ladies' Protection and Relief Society," a "Boys' and Girls' Aid Society" and Charity Kindergartens. It seems a fitting conclusion to this beautiful history of a year's accomplishment to say that the president of the society is a daughter of Thomas Starr King. In addition to all this benevolent activity, they report a large membership in various clubs and classes. A Shakespeare club, General Literature and Modern History classes, and their secretary writes that during the coming year they hope to take up the study of "Matters Pertaining to our Liberal Religion."

No reports from Santa Barbara or San Diego.

Colorado.—No reports.

Nebraska.—No reports.

Dakota, with no society in the State makes a brave report through our faithful co-laborer, Mrs. Eliza Tupper Wilkes, of Sioux Falls, who has distributed pamphlets and papers and though she feels there is no hope of re-organizing the society there at present, yet she has great faith in the good to be done by the distribution of Liberal literature.

Kansas.—One society, that of Lawrence, reports a Ladies Liberal Club with twenty-two members, which has raised \$300 during the past year, and applied it to church repairs, to the Sunday school needs, and toward establishing a Reading Room.

The society is "Religious, Social and Literary," and not a benevolent society, nor have they any benevolent interests outside their church.

Missouri.—The Women's Aid Society of the First Unitarian Church of Kansas City, with twenty-four members, has been active in a variety of ways during the year. Has raised \$185.50 and expended it in church repairs and in charity. It aids the "Half Acre" Mission and the City Hospital. Some of its members are active in the Women's Christian Home and Women's Christian Temperance Union. They contribute everything to the social life of the church and yet find time to belong to a "Tuesday Afternoon" Club for the study of history, to the "Friends in Council," another literary club, a "Spencer Club" and the "Chatauqua Circle."

The Ladies Working Society of the "Church of the Unity," St. Louis, with twenty members, raised \$400 last year by their work, and invest their ready money to be used in future toward a church building; but individually they have cared for the destitute, and have extended the hand of kindness toward those not needing pecuniary aid so much as a friend. They work in the Girls Industrial Home, the Flower Mission, Training School for Nurses, and Children's Hospital. Some of them belong to a "Browning Club," "Friday Club," a "Faust Club," and a club for the study of French and German. They are also interested in the distribution of Liberal literature by correspondence and have a Church-Door Pulpit, and have aided recently in establishing an Auxiliary to the Women's W. U. Conference.

The Ladies Sewing Society of the Church of the Messiah in St. Louis does not attempt to raise any money above the current expenses of the society. They meet in the old-fashioned way to make garments for the poor. The great benevolent enterprise of the church is its large Mission Free school, with which is connected a home department for the temporary care of the friendless and destitute. This school has a board of lady managers who have charge of all the work of the institution except the Sunday school. The expense of this institution is about \$4,000 annually, which is met by a fund in the hands of the church trustees. The home usually has about thirty inmates; they have an average of forty-five in their day school to whom is given a hot dinner every day. The sewing school numbers two hundred and twenty-five girls and the Mission Sunday school about three hundred children. Outside this great work the ladies of the church are interested in the Women's Christian Temperance Association, "Memorial Home," "Children's Hospital," "Bethel Mission," and "Home of the Friendless."

They still find time for a literary club in the church, meeting once a month, and to belong to other clubs for the study of languages, philosophy and literature. About forty belong to an auxiliary to the W. W. U. C. for the study of Unitarian history and literature. Is it any wonder city parishes are obliged to have long vacations? All this energy would be appalling if it were not divided up among so many.

Iowa.—Des Moines, no report.

Davenport, no report.

Keokuk, First Unitarian church, no ladies' society. All

the charitable work is done by individuals and not by organized effort. No missionary work of any kind reported and no interest in literary clubs.

The Unity society of the Unitarian church of Creston has twenty-eight members meeting every week. Their work is altogether to assist the poor and aid in defraying the expenses of the church. Last year nearly \$200 was raised, of which \$100 went to church expenses, the balance to furnish the needy with clothes and food; they also look after and nurse the sick among the poor.

The "Unity Circle" of Humboldt has thirty members and is as full of activity as any large city society with an environment of clamoring demands. The members meet for mental culture, for social ends, as well as philanthropic. They also help towards defraying the church expenses. Last year they raised \$182.50, which was applied to various purposes, some of it finding its way into the treasury of the Women's Conference, and some of it going to North Platte, while a portion helped a sick girl and enabled a family to get work, and another portion went to the Post-office Mission. Outside their church work they are interested in temperance, in the Humane society and the Benedict Home. Beside the "Unity Circle" they have a "Unity Club" composed of both ladies and gentlemen, who look after the social life of the church, provide entertainments, and see that strangers are not neglected. The "Unity Club" is also a literary club. Some of the ladies belong to a Shakespeare club, and some to a Chatauqua circle. They are active in the Post-office mission work, and have a Church-Door Pulpit. In addition to all this the Humboldt society, under Miss Safford, its minister, is having a course of Sunday evening lectures given by the young ladies and gentlemen on "Unitarianism and some Liberal Preachers in and out of the Pulpit." A novel but certainly excellent feature worthy of being copied by other societies.

Minnesota.—The First Unitarian society of Minneapolis has a Ladies Circle of twenty-three members, which raised and expended \$283.98 during the past year, partly in charity, and the remainder in various church expenses. The society is still in its infancy and has no distinctively benevolent work, though many of its ladies are interested in benevolent enterprises outside the church and belong to literary clubs in different parts of the city.

Unity church of St. Paul has a Ladies Benevolent society of thirty-two members, only a small portion of the number being active workers. Their object is to prepare work for the women employed by the society who are helped in this way.

They have raised and expended \$200 since last October in material for garments and wages paid poor women for making the same.

Outside the church they are active in many kinds of good work. Some are managers in the "Home for the Friendless," in the Orphan Asylum, City Relief Society, and Women's Boarding Home.

They also have a "Unity Club" which absorbs most of the literary interest of the church. To that club we owe the valuable outline studies of the poets published in UNITY two years ago, and since issued as a Unity Leaflet in pamphlet form.

Wisconsin.—The secretary of the old society in Broadhead sends answer that they are holding no meetings.

Madison reports no ladies society in the church. The church has a committee on hospitality, looking after strangers and promoting social good feeling in the church by arrang-

ing sociables, etc. All their benevolent work is done by individuals who act quietly and make no report. This church has also a literary club which is doing good work, and is attended largely by students from the University.

The "Ladies' Society" of All Souls Church of Janesville has kept the church alive ever since the latter was left without a minister, by the absorption of Mr. Jones' entire time in the W. U. C. and UNITY. This society has twenty-six members, who meet every fortnight for work, and, once a month, have a social in which all the church members, young and old, take part. It also keeps up the Sunday school and upholds the "interest in the faith until they can have church services again." It also has a literary club, which is full of life and energy.

The "Ladies' Auxilliary," of Baraboo, is another society meeting regularly, though its members have no church service except fortnightly, when Mr. Crooker goes to them from Madison.

The "Ladies' Benevolent Society," of Milwaukee, with twenty-five members, meets weekly to make garments for the poor. It also has the care of a ward in the city hospital. The ladies of this society are widely interested in benevolent work outside the church, as the following list of societies with which they are connected—appended to their report—will show: Humane Society, Associated Charities, Flower Mission, Mission Band, Industrial School for Girls, Infants' Home, Woman's Exchange, Home for the Friendless, Protestant Orphan Asylum, City Hospital, County Visiting Committee, and Red Cross Society. They also find time for literary clubs, art classes, etc.

Illinois is represented by twelve societies. The twin societies of Buda and Sheffield each report their ordinary church work.

In Bloomington the ladies take an active part in all the church work, and aid in raising the funds for current expenses. They have no separate ladies' society.

The "Ladies' Society" of the Alton church also devote their entire strength to the parish society, raising last year three hundred dollars to defray expenses. While they have no distinctively benevolent work within their society, they keep up a night school, are "interested in temperance," and "look after the poor;" and find time for interest in literary and art clubs.

The "Unity Society" of Geneseo has forty members, who also contribute toward the expenses of their society, and, in the phrase of their report, "help the poor." They have in their society a history club.

The "Unity Help Society" of Shelbyville meets weekly with eighteen members. The name indicates its purpose. It is a help to the sick and needy and aids in defraying the church expenses also. The ladies of this church reverse the usual custom, and have a literary class which meets in summer, taking a vacation in winter.

The "Ladies Industrial" of Quincy devotes its entire energies to providing for church expenses, having raised \$300 during the year and expended it in church repairs. A few are interested in benevolent work outside the church. All belong to "Unity Club;" several to "Friends in Council," the "Atlantic" and "Round Table."

To report in detail the varied and multiplied activities and interests of the four Chicago churches will cumulate an unequal portion around this center, and readers must bear in mind that Chicago is the only city within the Conference numbering four societies. The oldest society, the "Church of the Messiah," has a weekly "Industrial and Benevolent

Society," which combines sociability, industry, benevolence and financiering; the latter quite effectively, as it realized from various sources \$583.62 last year. This church supports a free kindergarten, toward which the ladies society contributes, and has just organized an Industrial School. The ladies of the church have many benevolent interests outside the church, and belong to various literary clubs.

The "Ladies Aid Society" of Unity church has fifty-seven members, meeting every week for benevolent work. They have raised \$452.42 during the year ending Dec. 11th, 1883. Since that time they have sent a large box of goods to the sufferers by the flood in Ohio, and also raised a good deal of money for that and other benevolent work not reported by their secretary. Their great benevolent work is their Industrial School, which is now under care of the church with a board of lady managers. The ladies of the church belong to various benevolent organizations outside the church, and also to a number of literary clubs. They are interested in the distribution of Liberal literature and have a Church-Door Pulpit.

The Third Unitarian Church, through its Ladies' Aid Society, raised \$214.09, which was expended partly in charity and partly to defray church expenses. The ladies of this church are also active in the "Newsboys' Home," "Industrial School for Girls" and "Home for the Friendless," and belong to several literary clubs.

The ladies of "All Souls Church" are organized into a band of workers calling themselves the S. C. S. M., meaning social, charitable, Sunday school and missionary divisions or sections. They have an annual fee and each section has its chairman, who is responsible for the management of that section. The society is small, only eighteen members, but they raised \$78.00 last year, which has been used in charity and in Post-office Mission work and Church-Door Pulpit. There is a Unity Club belonging to the society which has two sections, one devoted to the study of Browning, the other the Odyssey, and they have a History class and a German class. The church sent \$30 to Marietta, Ohio, in aid of the sufferers by the flood.

Geneva, Rockford and Monmouth make no report.

Indiana.—No report.

Michigan.—The "Ladies' Congregational Society" of Detroit have been actively engaged during the year; have a membership of forty, meeting weekly, which raised \$400, most of which has been appropriated toward paying off the mortgage on their church, the balance in benevolent work among the families of the poor. The ladies of this society are nearly all engaged in outside benevolent work, in an Industrial School, a Charity Kindergarten, etc., and also belong to a Women's Club.

The "Ladies' Unitarian Society" of Jackson is composed of all the ladies of the church, who meet for social enjoyment and to raise money to defray the expense of the church music, but the amount for the past year was not given. They also have a Literary Club.

The "Incidental Club" of Kalamazoo must take care of a large portion of the church expenses, as they raised \$1,200 last year toward the expenses of the church. They number thirty members.

The "Unitarian Bee" of Grand Haven, with thirty members, has care of the social life of the church and after that helps to support the choir and defray some other church expenses. They have benevolent activities outside the church, not specified.

The "Church Workers" of Sherwood have fifty mem-

bers, who meet fortnightly. Their efforts are devoted to lifting the debt on the college, toward which they have paid \$100 the past year and have also sent \$10 to the W. W. U. C.

Ohio.—The "Ladies Social Society" of Marietta meets every two weeks with an average of sixty in attendance for "social intercourse," but it seems to have been quite successful financially, as it realized from its meetings and a Fair \$350, which has been expended for the church. The benevolent work of their society is a Sewing school. The ladies of the church are also interested in a Women's Home, in Associated Charities and Relief of Aged Women, and in Temperance work. They have a Young People's Reading Club of thirty members connected with the church, and some others belong to the Marietta Reading Club.

The "Ladies' Society of the Unity" of Cleveland has devoted all its efforts the past year to raising money to furnish the church parlor, and have raised \$836.36 during the year. The ladies of the society have been interested in the distribution of literature and have a Flower Mission for the sick among the poor.

They are also interested in outside benevolent work, in a Day Nursery, a Dorcas Society, etc., and many of them belong to the Unity club, a conversational club, and others not mentioned by name.

They have a lady in charge of the local missionary work.

The "Ladies Benevolent Society" of the Unitarian church of Cincinnati meets every week, and its work is entirely devoted to benevolent objects. The members expend the money collected from fees, etc., for material to work up into clothing for the poor. They distributed 488 garments to the Day Nursery and the flood sufferers. The Day Nursery was opened by this society a year ago, and has proven a great success under the management of Mrs. George Thayer. The secretary of the society writes as follows: "The Day Nursery deserves something more than a mere side remark. There have been in attendance from 13 to 20 babies and young children daily. The mothers pay a small fee daily, which has served to purchase the food for the day. Altogether there has been raised in money between \$800 and \$900 by contributions and entertainments given for the object. It has been carried on so successfully that a lady, who has lately taken a pew in the church, urged that a second Day Nursery be opened in the east end of the city, to be under the entire charge of the same Unitarian ladies, she paying \$75 per month for its support. The suggestion was carried out, and on the 1st of April a second Day Nursery was opened and promises as well as the first one did."

The Cincinnati church has a second society within its control, a branch of the "Women's Auxiliary Conference," with seventy members. The funds of this society are devoted to the distribution of Liberal literature, and a small sum to the Auxiliary Conference at Boston, and the same to the W. W. U. C. The ladies of this church are connected with every benevolent work in the city, either as contributors or active workers to Women's Christian Association, the Women's Employment Bureau, the Women's Exchange, the Hospital for Women and Children, the Orphan Asylum, the Widow's Home, the German Widow's Home, the Old Men's Home, the Home of the Friendless, the Home of the Maternity, the Free Kindergartens, the Kitchen Garden and the Day Nurseries.

The members of the Women's Auxiliary Conference have also formed a class for religious culture.

New York.—The "Ladies Aid Society" of the First Unitarian church of Rochester, with a membership of fifty, raised \$600 during the last year which was expended principally for church music. They are interested in benevolent work outside the church, in an orphan asylum and an industrial school and other objects not mentioned. They belong to some literary clubs not specified.

The "Ladies Benevolent Association" of Buffalo, New York, has eighty members, and an average attendance of sixty. They work for benevolent institutions in the city and denomination, raising \$150 during the year by fees and voluntary contribution for this purpose. They are directly interested in the Orphan Asylum, Newsboys Home and in Hospitals. Outside the church beneficence fifty ladies are interested in benevolent institutions. They also find time for literary clubs, Shakespeare class, etc.

Pennsylvania.—The "Benevolent Sewing Circle" of Meadville, with a membership of seventy-five, meets to make garments for the poor. Several ladies are interested in the hospitals and in the temperance cause. Many belong to various literary clubs. They are also interested and active in the distribution of Liberal literature.

Last to be recorded, but not least in real importance, is the report of the little Unitarian society at Northumberland, the legacy of one of the early leaders of our faith, Dr. Joseph Priestley; and the post has been held by an apostolic succession of Priestleys. It has no pastor and the church work is generally done by women, even to the day service.

They raised \$101.84 last year and expended it on church repairs, and buying sermons for day reading and Sunday school books. They report themselves interested in the good work being done elsewhere, and they do all that their hands find to do. Five families comprise the entire society.

SUMMARY.

The forty-two societies replying to the request to send reports represent a membership of 1,028. Five societies failed to report either membership or amount of money raised by their endeavors during the past year. The total amount acquired by the efforts of these societies so far as reported is \$11,483. This does not include, except in four instances, anything contributed either to the Women's Western Unitarian Conference or the Auxiliary Conference. This amount has been expended almost entirely toward the maintenance of their own churches and their own charities. The interest in the Post-office Mission and Church-Door Pulpit is increasing, and a large percentage, more than half of those sending reports, have a distributing table at the church door.

The work at the Central office has been as general and varied as last year. Over eight hundred letters and postal cards have been written, and one hundred and twenty notices of meetings, committees, etc. Some of the letters were long and required care in their preparation, as important issues were connected therewith, yet there are still many letters waiting to be answered. One hundred and fifty of those letters and postal cards accompanied the first package of Unity Mission and A. U. A. pamphlets and were not so long as those written in answer to questions.

There have been sent by mail of Unity Mission pamphlets 1,300; of A. U. A. tracts, 900. There have been distributed from the office and by mail 110 of Mr. Savage's Weekly Sermons; and of UNITY and the Register (old copies sent

to us for distribution) 340, making in all 2,680. Seven copies of *UNITY* and six of the *Register* are sent directly from those who have read them to recipients in the far West, and a line of correspondence has been started in several instances between the sender and receiver that has been of mutual benefit.

There have been eighty-six new applicants for literature, and forty of the old applicants send for other pamphlets.

Many papers and pamphlets have been sent at the request of applicants to others whom they felt to be interested. These have usually been accompanied by a postal card, but sometimes the applicant would request that the latter should not be sent, unless the one receiving wrote asking for more reading matter, as often they went into orthodox families where the one or two Liberals could not be outspoken. A few of the applicants have sent stamps, and several of those sending lists of names have also been thoughtful enough to enclose postage. These have amounted to \$3.48, and have helped to pay some of the mailing expense. A recent applicant offers to pay transportation for all the material for distribution we can send him. He is a late convert from orthodoxy and is still zealous. Some very interesting letters have been received, but their very interest guards them from publication as touching upon personal experience too closely.

One applicant said the literature would be welcome in "a family of eight Liberals, all of strong opinions." He afterward expressed satisfaction with the material received, but declined sending other addresses, as requested, as he did not know what object we could have in distributing papers and pamphlets. He evidently feared some fraudulent scheme and had no faith in the disinterestedness of Liberal religion. A letter emphasizing the motives of the Women's Conference, and also pointing out some of the duties of "Liberals" toward others not so enlightened, evidently re-assured him, as he sent the letter to another person who replied to it, asking for tracts for himself, and more to distribute. Said he had Channing's works and some of Robert Collyer's, and thought "Collyer superior to Channing."

The applicants cover a great territory—Illinois, Iowa, Kentucky, Tennessee, Alabama, West Virginia, Ohio, Indiana, Michigan, New York, Wisconsin, Minnesota, Dakota, Nebraska, Kansas and Colorado, and a letter just received from Germany from a faithful Unitarian, says: "Without moving Heaven and earth I have made one proselyte; will you send me two or three very simple tracts which will set forth clearly the elementary doctrines of the faith. He says he is quite convinced intellectually, but how will he get that spiritual glow and fervor which will vitalize his belief."

The excellent report of Mrs. C. T. Cole in *UNITY* of April 1st, gave some of the results of her work in this distribution as director of the Women's Conference. She wishes also to say that the Women's Auxiliary Conference last year sent her three barrels of magazines and bound volumes which she has put into active circulation through the medium of country school teachers.

She thinks this may stimulate others to utilize magazines that are stored away in garrets. In concluding an earnest letter about her work she says: "I feel much happier over the fact that we have set others at work than over the little I have done myself."

Mrs. Effinger, who has been working for the Conference in the same direction, writes: "I have found helpers in some of my correspondents; one having sent for ten copies each of several pamphlets to distribute in the neighborhood." Another sends a list of names.

In Minnesota Miss Jennie E. McCaine is busy carrying on the same work, as director for the Women's Conference, while several of the Chicago directors have taken upon themselves some of the correspondence.

In addition to the circulation of pamphlets the Chicago Auxiliary branch of the Women's Conference has started a loan library. Forty volumes of standard books are on the shelves, and there is money in hand to buy more. Eleven volumes were the gift of one author, Rev. M. J. Savage, and seven volumes were presented by the American Unitarian Association. Some of the books are now out doing missionary work, and we hope to see them widely circulated before another Conference.

It is also the intention to duplicate most of them that the original intention of a Reading Room at the headquarters may be realized. Several of the books are now loaned to orthodox ministers. Within two weeks three ministers, one Methodist, one Baptist and one Presbyterian, have applied for Liberal literature.

The Chicago Women's Unitarian Association has had another very active and profitable year. It now numbers 196 members who are also members of the Women's Conference.

The topics have been varied and instructive, and the interest increases rather than flags. The average attendance has been over one hundred all winter, and the social element in the meetings bringing together members of the four societies, so separated by miles of distance as to be practically strangers to each other, is not to be undervalued.

It is a pleasure also to be able to report a kindred organization in St. Louis, quite recently started with about forty members.

It is unquestionable that the usefulness of this Conference would be greatly increased if these auxiliaries were more universally established.

REVIEW.

We are inclined, in looking at results, to forget the slow processes by which a tangible reality has been evolved from an idea. This must be the apology for recounting, briefly, in the present report, the steps of a movement which was not only intended as an effort to garner and record the work of the Unitarian women of the West, but to inspire them with a larger, fuller and more emphasized interest in the history and spirit of the faith they professed, as well as a more active and personal co-operation with the letter and purpose of the assembly of representative delegates for council known as the Western Unitarian Conference.

That which is of vital moment to humanity is seldom something looked upon from without. We may in such case sympathize, take sides and form opinions, but the thing for which we work, become martyrs, if necessary, is not that in which we take only a vicarious part. To some of the thoughtful, the growing indifference, the loosely held opinions which allowed professed Unitarians to ally themselves to any other organization at the call of policy, or pleasure or whim, much as they would change the style of a garment, was an indication that one radical defect calling for remedy lay in the dearth of denominational clanship. Could not women give a new impetus to loyalty and help to revive the zeal, without the dogmatism of other religious bonds? But how? The Western Unitarian Conference professedly opened its doors to women, but they were content to stand back. The Conference did not urge them to participate, and though names of women were on the list

of the Board of Directors of the Conference for several years they took no part in directing and did not attend the meetings of the Board. The indifference was about equally divided. No woman's name appeared on the Conference programme, neither did she protest because of the omission. A few, a very few, men and women deplored this, and held council together, suggesting remedies, but realizing more and more that nothing would break this crust of indifference but some decided initiatory step, committing the women of the Conference to action. Accordingly the Western Conference in May, 1877, at Toledo, Ohio, passed the following resolution:

"That the women of the Western Unitarian churches be requested to immediately organize for the purpose of co-operating in the general efforts of the Western Conference."

Not until February, 1878, was there a sign of response from the women of the Western Conference in any part of the vineyard, near or remote; then a few women in Chicago roused to enough interest to question themselves as to their responsibility and gathered together to discuss the situation. This was the beginning of the Women's Liberal Union of Chicago, a movement very nebulous in its first stages, as to plan or purpose, but asking for a place on the programme of the Western Conference. The request was granted, and Mrs. Celia P. Woolley was appointed to give a paper at the next Conference. At that Conference, held June 4, 1878, at the Church of the Messiah in Chicago, a committee from the Women's Liberal Union presented resolutions expressive of their willingness and desire to share in its labors and responsibilities, and further asking that a woman be elected to the office of Assistant Secretary, to have charge of all correspondence and general business relating to the work of women therein.

The Conference elected Frances L. Roberts as Assistant Secretary.

The Women's Liberal Union held meetings once a month with varying degrees of enthusiasm. They were not satisfactory, but it was a groping toward something better. In the autumn of that year the Liberal Union united with the Western Conference in establishing the Headquarters, and put the Assistant Secretary in the rooms as superintendent. The meetings of the Liberal Union were continued and held in the new Headquarters instead of in the Athenæum, as previously. A systematic plan of study, carefully compiled by Mrs. Woolley under the title of "Religion in History," was adopted and followed by a portion of the class for two years.

The membership of the union was small, but its efforts had made a central home for the Western Unitarian interests; and through that anchorage alone made possible the present success of UNITY and the Western Unitarian Sunday School Society.

The duties of the Assistant Secretary, who had also the business care of UNITY, were increased four fold by the opening of a Headquarters. All the drudgery of UNITY, which in those days of poverty meant directing wrappers, folding and mailing papers, as well as keeping the subscription list, answering letters, watching printers, paying bills, and proof reading, devolved upon one person; and these were also the early days of that splendid publishing revival which has given the Western Sunday School Society its present prestige and glory, and this care, together with a small stock of Unitarian books on sale, also devolved upon the Assistant Secretary with only the help of a boy. It

was impossible that the work could be well done, it were somewhat of a miracle that it were done at all.

At the May Conference in 1879, held at Cincinnati, a few women representing the Chicago Liberal Union called a meeting to present the claims of the Headquarters as well as to bring up again the spirit of the previous resolutions at Chicago, but no effort was made for a more defined organization or action.

Through the year the work at the Headquarters went steadily on, strengthening and redeeming its field of operations, all made possible by the assistance of the women of the Western Conference. Not a Sunday School that used the lessons or cards of the Western Unitarian Sunday School Society, nor a reader of UNITY but was benefited inasmuch as they cared for the lesson, or the paper, by the efforts of these women. They were one of the links of a chain of providences. This was worthy work, still it was hand service, and only another name for duty. There was needed the glow of a service out of which this giving would spring as a glad offering, and not as a penance.

At the Conference held in Milwaukee, June 14, 1880, place was given on the Conference programme for a report upon "Women's Work," and an able and thorough report was made of Women's Work in the Western Conference by Mrs. S. C. Ll. Jones, who more than any other woman in the Western Conference knows the meaning of women's work for a denomination.

There was also a report of the results of the "Liberal Union" in Illinois, made by Mrs. C. J. Richardson, of Princeton. These reports are still good reading.

One year later, in the Conference at St. Louis, in 1881, a portion of the time was allotted to the women of the Liberal Union to make reports of their work and confer together about plans for the future. The meeting assembled and before it closed the Women's Western Unitarian Conference had an existence. Another meeting was appointed for the afternoon, and at the second session some enthusiasm prevailed, and a resolution to claim the entire time and pay the entire salary of a Secretary carried quite unanimously, but was afterward changed, and the Secretary of the Women's Conference was again made Assistant Secretary of the W. W. U. C. The following May (1882), in Cleveland, the resolution was again presented and this time stood without change.

At the Conference held in this city last May, it was decided by a vote of the Board of Directors to employ only half the time of the Secretary; releasing her also from daily office duty. Upon attempting to draw this line so as to leave the supposed unemployed time free, the Secretary arranged to spend only certain days in the week at the office, hoping thereby to discharge the duties within the allotted limit. The days have been observed, but the constantly increasing duties have come to cover almost the entire time; and yet the Secretary feels that the accomplishment in every department is far short of what she would gladly have made it.

CONCLUSION.

In conclusion I wish to say that I feel I must withdraw from this work, with which I have been so closely identified for the past six years, and into which I have put so much more than the service of my hands. I leave it with the hope that whatever worth there has been in my endeavors may be cumulative and help to realize the ideal toward which my efforts have been directed, that of a helpful alliance of

the Unitarian Women of the West, an alliance which shall not only be inspiring and strengthening to remote individuals, but which shall enable them to move as a unit to that success which combination and coöperation assures to any worthy cause. I trust some one will be found immediately to take the vacated place and to bring in fresh plans and earnest convictions. I have no suggestions to make in regard to these, but will be glad to assist in any way possible, for though withdrawing from the active duties, I neither resign my interest nor my fealty in a work to which I have given my best energies for many years.

REPORT OF COMMITTEE ON PUBLICATION OF THE WESTERN UNITARIAN CONFERENCE.

J. C. LEARNED, CHAIRMAN.

Luther had a remarkable dream. "I dreamed (he says) that I had a quill in my hand and the tip of it reached to Rome and overturned the Pope's throne." That dream as we know had a very remarkable fulfillment. Never was a busier quill than Luther's, never one fraught with more important consequences. After Luther's burning of the Pope's bull outside the Elster Gate at Wittenberg, the best races stepped out of the Pope's empire, and bulls from Rome have been laughing stock ever since.

We have our dream, which is that the new printed page is to destroy idolatry and superstition and spiritual despotism. We are just entering upon our era of publication in the West, and we see no limit to its possibilities of enlightenment. The tract with the latest revealed truth, with a hint of a reconstructed religion, must go to speak the word where as yet no man can be sent. It is henceforth anointed to preach the gospel to the poor, it is sent to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.

Your committee, since its appointment, has sought to find out what was going on within the limits of this Conference, what needs existed, and to lend its aid in bringing to your notice and encouraging such work as was practicable. It has been careful not to lead the Conference into debt or dishonor, never having asked for any appropriation whatever. The reports have revealed the fact that a great deal of writing and publishing goes on in our Western towns, and yet only a specimen of what is done is indicated in the account we give to-day. It has been an encouragement to hear of the writers upon secular themes among us, and so we have named those as far as their names come to our knowledge. It is not likely that reports in this form will be continued annually.

MICHIGAN.

MR. ALCOTT.—Review and reply to Messrs. Chainey and Watts in *Kalamazoo Telegraph*.

MR. CONNOR.—Many sermons and lectures in the *Saginaw Courier, Express and News*. Also articles in *The Index*.

MR. FORBUSH.—4,000 copies of various sermons in pamphlet, and too many to mention in the *Detroit papers*. Also abstracts of a course of weekly lectures on Buddhism and other subjects. Series of sermons published at \$12 per thousand.

MR. SAVAGE.—Has published articles in the *Mt. Pleasant papers*. Subjects not given.

MR. SUNDERLAND.—A tract, "Who are Saved?" 1,000 copies. "Unity, a Sermon," in *Detroit Times*, and a convenient library list of liberal books for lending.

PACIFIC COAST.

MR. ELIOT.—Pamphlets on "Authority and Loyalty," "Looking unto Jesus," "Temperance," "Women's Political Enfranchisement," and a "Baccalaureate" before the Pacific University.

MR. JACKSON.—In the February *Unitarian Review*, "The Religious Problem of To-day."

COLORADO.

MR. GIBBS.—Pamphlet sermon upon Robt. Ingersoll, and essays in journals.

IOWA AND MINNESOTA.

MR. CUSHING.—Six articles in *Every Sunday Morning*, on "Misconceptions of Unitarianism," resulting in a discussion with a Presbyterian minister lasting three months.

MR. HUNTING.—A sermon on "What think ye of Christ," maintaining the strictly Unitarian view. Also in *Des Moines paper* a "Unitarian Creed," in distinction from the newly devised creed of orthodoxy.

MR. JUDY.—"The Higher Relief," published in *Davenport Democrat*.

MR. GANNETT.—A tract by the A. U. A.—"Wrestling and Blessing." A Sunday School manual.—"The Christmas Poem and Christmas Fact." Articles in *UNITY*.

MR. SIMMONS.—Pamphlets on "Martin Luther," and "Growing Idea of God." Also in *Minneapolis papers* on "Art and Christianity," and "Wendell Phillips."

MISSOURI.

MR. SNYDER.—Has had many sermons published in the daily papers.

MR. LEARNED.—"Story and Principles of Unitarianism," in *Unity Mission Series*, and his society has published 2,000 copies of sermons on "Character and Progress," "Luther and his Times," "After Christmas," a study of society, and "Ethical Theism, or Matthew Arnold's Idea of God."

ILLINOIS AND INDIANA.

MR. BLAKE.—Three sermons in *Chicago Times*, articles and poems in *UNITY*, and a book of services and songs for Sunday School Festivals.

MR. JONES.—Besides editorials in *UNITY*, "The Hell that Remains," and "The Unpardonable Sin." Also "Jesus," in the *Church-Door-Pulpit* and *Unity Mission Series* and a lecture before Hahneman College graduating class entitled "The Minister and the Doctor."

MR. UTTER.—Five or six sermons in the *Chicago Times* and article on "John Brown" in *North American Review*.

MR. EFFINGER.—1000 copies of "How to use the Bible," "The Relation of Each to All" in *UNITY*, and on "Rationalism in Religion," in *Streator daily paper*, with many reports of sermons.

MR. BOWSER.—"God in Man," and other sermons in *Evansville journals*.

OHIO AND PENNSYLVANIA.

MR. HOSMER.—"An Open Letter," and various reports of sermons in *Cleveland journals*.

MR. THAYER.—Three tracts. The beginning of a series on Reasonable Religion. 1, "The False Robe of Christianity;" 2, "The Matthew Arnold Idea;" 3, "The Immortal Life."

PROF. CARY.—"The New Crusade of the Red Cross," an article in the *Unitarian Review* for May.

PRES. LIVERMORE.—"Anti-Tobacco," a volume consisting of two lectures by Dr. Livermore and Rev. R. L. Carpenter, and an essay by Dr. Wister of Wisconsin. *Roberts Bros.*

NEW YORK.

MR. POWELL.—Many pamphlets. "Why do I Believe in Prayer?" "Martin Luther." "Buddha." "A Bundle of Paradoxes." "Heredity." "Education." And a volume of lectures on "Evolution," to come.

MR. MANN.—Half a dozen sermons in pamphlet, and as many more in the Rochester dailies. "Thanksgiving." "The Theatre," among other subjects. Also articles on astronomy in *Sidereal Messenger*.

OTHER WRITERS.

CHICAGO.—Mrs. E. E. Marean, Mrs. C. P. Woolley, Mrs. S. C. Ll. Jones, in *UNITY* and *Register*, Mrs. E. T. Leonard, editor of *Little Unity*.

CINCINNATI.—Mrs. Fayette Smith, in Sunday papers and magazines. Mrs. V. J. Elleard and Mrs. Alice W. Brotherton have published religious poems.

CLEVELAND.—E. D. Stark, Esq., writes for *The Index*. H. F. Dunham has contributed to the *Journal of the Association of Engineering Societies* on "Narrow Gauge Railroads."

EAST SAGINAW.—Clarence L. Davis has written for the *Current* and *The Continent*. R. P. Lewis in the *News*, Charles Ellis in the *News*, *Inter-Ocean*, *Transcript* and *Index*.

GREELEY, COL.—Capt. D. Boyd has written for local papers a series of articles on "Mormonism."

MINNEAPOLIS.—Clay McCauley, a pamphlet on "Immortality in the Light of the Physical Sciences."

QUINCY.—Mrs. Anna McMahan, numerous articles in *UNITY*, *The Current*, *Continent* and *Register*. Mrs. A. L. Parker, "Little Ones in Sunday School," published as a leaflet by the Western Unitarian Sunday School Society.

ST. LOUIS.—Dr. W. A. Hardaway, "Essentials of Vaccination," (a hand book for physicians.) Prof. C. W. Woodward, "Fruits of Manual Training," in *Education*. Prof. J. K. Hosmer, "Samuel Adams, the Man of the Town-Meeting," in *John Hopkins University Studies*. Prof. Charles A. Smith, a volume on "Construction of Boilers, and Growth of the Steam Engine." Prof. J. B. Johnson on "Remedies for Mississippi Overflow," which with Mr. Robert Moore's "Sewerage in Kansas City" may be found in the *Journal of the Association of Engineering Societies*. Hon. Albert Todd has written a pamphlet on "Cremation." Judge S. D. Thompson, various law books. Mr. H. B. Page has contributed sundry articles on "Buddhism;" Mr. Thomas Dimmiack to the highest class of editorial work, and the author of "Bethesda" is supposed to be of our fellowship.

And now for a column of

WANTS AND SUGGESTIONS.

Mr. Utter wants a "Sunday School song book that the children would like." Mr. Sunderland suggests the republication in this country of Clodd's "Jesus of Nazareth," as the best book he has found on this theme. Mr. Connor says: "We need more brief, crisp statements of rational belief for gratuitous distribution, and a vast better periodical than *UNITY* is at present." Mr. Gibbs "would be glad

to see plain statements of the agnostic position regarding future right and wrong, with reasons. We need a whole literature upon an ethical (scientific) basis, so much more exists upon intuitive and supernatural ground." Mr. Hosmer expresses hope for the enterprise of the *Church-Door Pulpit*, which has been maintained in Cleveland with success, and many papers and tracts distributed and sent by mail to applicants. It is proposed to increase this line of work by adding a small loan library to the mission. Mr. Forbush wants "short statements of what modern Unitarians believe on special topics, as God, Jesus, the Bible, etc." Can not some plan be devised by which men who are publishing can exchange with others? (A central bureau perhaps.) It would be more useful than *Church-Door Pulpit*.

Mr. Jones declares that "the one work most important is to strengthen and solidify *UNITY*. Our cause will not be secure in the West until *UNITY* becomes a self-supporting and self-reliant paper." Further "a volume of responsive readings for the congregation and minister after the manner of 'Unity Services and Songs,' ought to be growing." Also "a minister's hand-book after the pattern of Savage's book, but the result of five or six different hands, much more carefully prepared and with reference to matter not reprinted, with blank inter-leaves." Also "a neat, small volume of sermons setting forth the church life according to the *Unity Ideal*; a book suitable for a minister's presentation at marriages—some bound with blank for autograph of church membership, to give young people on joining the church, or to put into the hands of the little babe when christened, as a keepsake." Mr. Jones further says "our pamphlet publications should grow less and less controversial in combatting orthodoxy. It is pretty near time for us to treat its doctrines with silent contempt, and to set forth our positive religious convictions, the constructive power of the new faith. I have an ambition to see the names of our best thinkers and writers appear more often in non-denominational print. If they make a fame in literature, their word in religious circles will weigh all the more." Mr. Cronyn wants "responsive services for Western churches—simple, spiritual, rational, beautiful," and Mr. Judy would have a circular sent to Eastern churches, asking information concerning the members of their flock, who have moved West, that they may be reached by our publications and invited to our meetings. Mr. Gannett says "we want a series of short tracts, church door distribution to be encouraged in every Western church, post-office mission to be encouraged in two or three Western churches, Women's Western Conference to wake up! Better spelling in the publication committee blanks! A genius wanted to devise methods of circulation and create hunger and thirst."

METHODS OF MEETING THESE WANTS.

Many of these wants and suggestions the committee feels are very live ones. As fast as our friends in the churches can give the means, some of them can be met without appropriations from any general fund. Something has already been accomplished. The *Unity Mission* series of tracts has already extended to nine numbers. And when you remember that some are very recent, it must be considered a favorable beginning, that of 11,500 copies, nearly 7,000 have already been sold or otherwise distributed. The series will be increased as the demand and the means for extending this work appear.

The repeated solicitations for short tracts, in connection with the frequently expressed inquiry concerning Theodor

Parker's views, have led to the idea of an entire series of strong, pithy extracts from his writings—some of the most telling thoughts on God, Jesus, the Bible, Duty, Man and his Destiny, to be published, if practicable, under the name of the "Theodore Parker Series." If the friends of Parker both East and West could join in this enterprise, there would be no doubt of its success. We hope in this way to lead many to a fuller acquaintance with his works. We already have permission from Mr. F. B. Sanborn to use in this way the "Discourse of Religion," which is perhaps the most important volume for this project.

CHURCH-DOOR PULPIT.

Want of material for general circulation led to the plan of this new publication. At our last meeting the committee outlined its purpose to the Conference. Since then finding a considerable number of interested friends it has now taken shape and fulfillment. It was the aim of the committee to furnish through the *Church-Door Pulpit* a broad and representative list of thought-helping or life-helping discourses at the lowest rate. The responses both from the societies interested in the circulation of these publications and from writers, have been gratifying. Whether it will be continued beyond this year is uncertain. We can make no promises, as the plan was in the nature of an experiment, and to meet a demand which may hereafter be met in some other way. But we think the lesson will not be lost,—that of a willingness and desire to embrace in its fraternal scope and purpose all shades of earnest thoughtful men who are in any matter related to us by kindred aim.

UNITY.

It is especially gratifying to be able to announce that through the able management of Mr. Kerr and our connection with the Colegrove Book Company, UNITY has reached a paying basis. That is, there are no deficits to be made up by its interested friends, and there is a clear surplus above expenses. This without paying anything for the editor's work. What is now needed is to push it forward until it pays handsomely—not for any profit to those who have it in charge, but that these gains may do exactly what Mr. Connor wants, "make a vastly better periodical than UNITY is at present." Less gratuitous work on and for it, better pay for all and some for special contributions.

The next thing, which must come soon, is to make it a weekly, at the end of the year, we think, at the farthest. To make this step more speedy and certain and secure, it is only necessary that its present patrons put forth a little effort in its behalf. We should regard such a consummation now a great gain to our cause. The publishers are ready to undertake it as soon as they can afford to secure the additional editorial labor which such a change will demand.

CALENDAR OF ALL SOULS.

The committee on publication is glad to call attention to the following suggestion of a calendar. There has been prepared for the press by one of our scholarly men a "Calendar of All Souls" for 1885. In the words of the author "Its design, agreeing slightly with the calendar of Comte, is to make each day the anniversary of some heroic man or woman whose life or career presents elements of emulation, chosen from a most catholic review of the great names. It has given a special importance to the moral heroic and religious side of every author, man of religion, musician, scientist, philanthropist, etc. The notices are taken from the very

best sources, the desire being to take the last word of criticism on such men by those who know and love them best. Arnold, Sainte Beuve Scherer, Milman, Emerson, Ranke, Carlyle are largely drawn on for these notices, as also the 9th Ed. Britannica, Biographie Générale, Grove's Dictionary of Musicians, Lewes' Philosophy, etc.

The day selected for each hero of the Calendar of All Souls is his birth or death-day where possible. Each Sunday has a noted man of religion, ranging from Gautama to Chunder Sen; while each month has a Sunday devoted to a great world-religion's leader, as Jesus on December 25th, Gautama in July, etc. We believe that to many such a publication would be helpful to thought and life.

REPORT OF THE MEADVILLE THEOLOGICAL SCHOOL FOR 1883-4.

The whole number of students in attendance during the year has been twenty-one. Six, viz., Messrs. Danforth, Greer, Heddæus, Lyche, Peirce and Wright take part in the anniversary exercises of the school, June 12, and go forth to their life-work. One, Mr. Heddæus, takes the degree of B. D. Besides the regular exercises of the resident teachers, valuable lectures on Ethics, the Postulates of Revelation, and the administration of the Christian churches have been and will be given by gentlemen from abroad, Rev. Drs. Peabody and Hill, and Rev. A. D. Mayo. The funds of the school have been increased by the continued payment towards the \$50,000 assured to the school by the National Conference of Sept., 1882, at Saratoga. The whole has been subscribed and all paid into the treasury of the school but something over \$5,000. This sum will probably be placed in the school at an early day. Fortunately by this means a full professorship will be justified to add to our present teaching force. We hope to secure an incumbent to this office who will command the confidence and approval of those who have given us the means thus to add to the efficiency of the school. As the Meadville School is now the only one which distinctly proposes to prepare persons for the Unitarian Christian Ministry in this country, we shall look for in the future, as we have enjoyed in the past, the aid and help, material and moral, both of means and men, to carry out this purpose to a successful fulfillment.

A. A. LIVERMORE.

TREASURER'S REPORT TO THE WESTERN UNITARIAN CONFERENCE.

I herewith submit a general statement of receipts and expenditures for the past year, together with detailed statements of amounts received from the several churches, of amounts from annual membership dues, and of contributions for specific objects, account book and vouchers. We began the year with a balance of \$395.03 on hand, and closed the year with a balance of \$648.81 on hand as shown. This enhancement arises rather from diminution of the Secretary's salary than from any increase of contributions. The majority of the contributing societies delay their payments till near the close of the year, and this causes great inconvenience in administering the affairs of the Conference during the first half or two-thirds of the year. Attention of pastors and all active friends is earnestly called to the embarrassment thus occasioned. The expenses are incurred

throughout the year uniformly and our resources should be at command correspondingly. Promptness gives added value to all contributions.

The propriety of appointing a committee to audit these accounts is suggested.

JOSEPH SHIPPEN, *Treasurer.*

May 14, 1884.

APPORTIONMENT AND CONTRIBUTIONS FOR YEAR 1883-4.

<i>Societies.</i>	<i>Apportionment.</i>	<i>Paid.</i>
Alton, Ill.....	\$ 20 00	\$ 20 00
Ann Arbor, Mich.....	25 00	25 00
Baraboo, Wis.....	10 00	10 00
Beatrice, Neb.....	10 00	.....
Bloomington, Ill.....	30 00	30 00
Buda, Ill.....	10 00	.....
Buffalo, N. Y.....	125 00	125 00
Chicago, Church of Messiah.....	350 00	350 00
" Unity Church.....	300 00	300 00
" Third Church.....	50 00	50 00
" All Souls Church.....	20 00	21 66
Cincinnati, Ohio.....	250 00	250 00
Cleveland, Ohio.....	100 00	100 00
Cooksville, Wis.....	10 00	.....
Creston, Iowa.....	.....	10 00
Davenport, Iowa.....	20 00	20 00
Denver, Colo.....	40 00	.....
Des Moines, Iowa.....	20 00	10 00
Detroit, Mich.....	100 00	100 00
East Saginaw, Mich.....	25 00	.....
Evansville, Ind.....	15 00	15 00
Geneseo, Ill.....	25 00	25 00
Geneva, Ill.....	20 00	20 00
Grand Haven, Mich.....	25 00	.....
Greeley, Colo.....	10 00	.....
Hobart, Ind.....	10 00	.....
Humboldt, Iowa.....	10 00	10 00
Ithaca, N. Y.....	.....	5 00
Ionia, Mich.....	10 00	.....
Indianapolis, Ind.....	10 00	.....
Jackson, Mich.....	10 00	.....
Janesville, Wis.....	20 00	.....
Kalamazoo, Mich.....	15 00	5 00
Kansas City, Mo.....	20 00	.....
Kenosha, Wis.....	20 00	.....
Keokuk, Iowa.....	20 00	.....
Lawrence, Kans.....	10 00	10 00
La Porte, Ind.....	20 00	.....
Los Angeles, Cal.....	10 00	.....
Louisville, Ky.....	75 00	.....
Madison, Wis.....	25 00	25 00
Manistee, Mich.....	15 00	.....
Marietta, Ohio.....	10 00	10 00
Mattoon, Ills.....	10 00	.....
Meadville, Pa.....	50 00	27 64
Milwaukee, Wis.....	75 00	75 00
Minneapolis, Minn.....	25 00	.....
Mount Pleasant, Iowa.....	10 00	.....
Muskegon, Mich.....	10 00	15 00
New Orleans, La.....	25 00	.....
Nora, Ill.....	10 00	.....
Northumberland, Pa.....	10 00	.....
Oakland, Cal.....	25 00	.....
Omaha, Neb.....	15 00	15 00
Portland, Ore.....	25 00	.....
Princeton, Ill.....	.....	20 00
Quincy, Ill.....	80 00	80 00
Rochester, N. Y.....	100 00	.....
San Diego, Cal.....	10 00	.....
San Francisco, Cal.....	100 00	.....
San Jose, Cal.....	10 00	.....
Shelbyville, Ill.....	10 00	.....
Sheffield, Ill.....	10 00	.....
Sherwood, Mich.....	10 00	.....
St. Joseph, Mo.....	20 00	20 00
St. Louis, Church of Messiah.....	500 00	500 00

St. Louis, Church of Unity.....	80 00	80 00
St. Paul, Minn.....	100 00	100 00
Toledo, Ohio.....	10 00	.....
Topeka, Kans.....	.....	10 00
Total.....	\$3,250 00	\$2,489 30

GENERAL ACCOUNT.

RECEIPTS.

Balance from last year.....	\$ 395 03
From Church Contributions.....	2,489 30
" Special Contributions.....	883 50
" Annual Membership Dues.....	22 00
Total.....	\$3,789 83

PAYMENTS.

Rev. J. L. Jones, Salary as Secretary.....	\$1,500 00
" " Traveling expenses.....	43 00
" " Postage, stationery, etc.....	41 70
Printing last year's reports in UNITY.....	100 00
Other printing, circulars, etc.....	67 25
Treasurer's postage, stationery, etc.....	5 50
Western Unitarian Sunday School Society, contribution	
clerical expense at Channing Club Room.....	400 00
Other expenses of Channing Club Room.....	82 07
Office Furniture.....	18 00
Contributions to special objects.....	883 50
Balance on hand.....	648 81
Total.....	\$3,789 83

APPORTIONMENT FOR YEAR 1884-5.

Alton.....	\$ 20
Ann Arbor.....	25
Baraboo.....	10
Beatrice.....	10
Bloomington.....	30
Buda.....	10
Buffalo.....	125
Chicago, Church of Messiah.....	350
" Unity Church.....	300
" Third Church.....	50
" All Souls Church.....	20
Cincinnati.....	250
Cleveland.....	100
Cooksville.....	10
Creston.....	10
Davenport.....	20
Denver.....	40
Des Moines.....	20
East Saginaw.....	25
Evansville.....	15
Geneseo.....	25
Geneva.....	20
Grand Haven.....	25
Grand Rapids.....	20
Greeley.....	10
Hobart.....	10
Humboldt.....	10
Indianapolis.....	10
Ithaca.....	10
Jackson.....	10
Janesville.....	20
Kalamazoo.....	15
Kansas City.....	20
Kenosha.....	20
Keokuk.....	20
Kawrence.....	10
La Porte.....	20
Leavenworth.....	10
Los Angeles.....	10
Louisville.....	75
Madison.....	25
Manistee.....	15
Marietta.....	10
Mattoon.....	10
Meadville.....	50

Personal Contributions.

Miss S. B. Beals, St. Paul, Minn.....	1 00	
Mrs. Edwin Blackman, Chicago.....	10 00	
Mrs. Chas. A. Chapman, ".....	5 00	
Mr. Chauncey Davis, Muskegon, Mich.....	10 00	
Mrs. F. S. Heywood, Chicago.....	2 00	
Mrs. Knowles, Keokuk, Iowa.....	50	
Mr. Kilpatrick, Cleveland, Ohio.....	10 00	
Mrs. M. J. Miller, Geneseo, Ill.....	10 00	
Mrs. John Wilkinson, Chicago.....	25 00	
Mrs. Dr. Wakefield, Bloomington, Ill.....	50	
Mr. Thomas White, Cleveland, Ohio.....	50 00	
From "A Friend," St. Paul, Minn.....	25	
" " Unity Church, Chicago.....	1 00	\$125 25
Annual memberships, \$1 each.....	341 00	
Life memberships, \$10 each.....	90 00	\$431 00

Received since May 1, to be applied on 1883-4.

From the Ladies' Society, Ch. of the Unity, Cleveland, Ohio.....	20 00	
From the Society at Madison, Wis.....	10 00	
" " St. Louis Societies.....	7 00	
" Mrs. B. F. Felix, Chicago, Ill.....	10 00	
" Mrs. L. Tilton, ".....	10 00	
" Ladies of Bloomington, Ill.....	3 50	\$ 60 50

Collection at Conference.

Mrs. E. R. Sunderland.....	5 00	
" D. F. Baxter.....	5 00	
" Jerome Beecher.....	5 00	
" J. B. Case.....	5 00	
" Chas. B. Dupee.....	5 00	
" Harkness.....	10 00	
" E. Wilson.....	1 00	
" George Clapp.....	1 00	
Miss S. B. Beals.....	2 00	
" Lucy J. Doe.....	1 00	
S. S. Hunting.....	1 00	
Mr. J. F. Scheffeler.....	10 00	
"A Lady".....	2 00	
Mrs. R. P. Moulton.....	10 00	
Miss M. A. Safford.....	5 00	
General collection.....	30 00	\$ 98 00
		\$933 75

PAYMENTS.

To Secretary.....	\$400 00
To Educational Fund.....	200 00
To Mrs. Mary Hardy, Toronto, Canada.....	100 00
To Church at North Platte, Nebraska.....	100 00
To Channing Club Room, care and fuel.....	68 00
To Tribune Co., advertising.....	7 75
To Chas. E. Sinclair, printer.....	15 75
To Colegrove Book Co.....	5 36
To postage stamps and stationery for Sec'y..	16 20
To " " " " " Treas..	8 70
To distribution of literature and correspond- ence.....	11 50
To balance.....	49

\$933 75

Exhibit by States.

	Annual Memberships.	Life Memberships.	Other Contributions.	
Colorado.....	1	...	\$ 5 00	\$ 6 00
Dakota.....	1	...	.....	1 00
Iowa.....	18	1	15 50	43 50
Indiana.....	1	...	2 00	3 00
Illinois.....	184	4	170 50	394 50
Michigan.....	43	2	15 00	78 00
Minnesota.....	24	1	1 25	35 25
Missouri.....	45	1	.....	55 00
New York.....	2	...	28 00	30 00
Ohio.....	3	...	90 00	93 00
Wisconsin.....	32	...	19 00	51 00

\$790 25

MRS. J. C. HILTON, Treas. W. W. U. C.

PROCEEDINGS OF THE THIRTIETH ANNUAL
MEETING OF THE WESTERN UNITARIAN
CONFERENCE.

HELD IN CHICAGO, MAY 13-15, 1884.

The Conference Sermon was delivered at the Church of the Messiah, by Rev. F. L. Hosmer, of Cleveland, Ohio, on Tuesday evening, May 13th, after which the delegates were welcomed in a social reunion at the parlors of the church, where refreshments were served by the ladies of the society. On Wednesday, May 14th, the Conference convened at the Third Unitarian Church, corner Monroe and Laflin streets. The devotional meeting was led by E. S. Elder, of Keokuk, Iowa. At 10 A. M. the Conference was called to order by the Vice-president, G. E. Gordon, of Milwaukee. On motion of Mr. Jones, Mr. H. C. McDougall, of Eau Claire, was chosen Recording Secretary, and Mr. J. L. Loveday, of Chicago, Railroad and Delegate Secretary of the Conference.

On motion the Chair appointed the following committees:

On the work of the year:—T. B. Forbush, of Detroit; S. S. Hunting, of Des Moines; D. N. Utter, of Chicago; F. L. Hosmer, of Cleveland; J. C. Learned, of St. Louis.

On Business:—John Snyder, of St. Louis; J. Fisher, of Alton; J. N. Sprigg, of Quincy.

Auditing Committee:—B. F. Smith, of Kalamazoo; J. R. Effinger, of Bloomington; G. L. Storer, of Madison, Wis.

The General Secretary, Mr. J. L. Jones, then read his report of the year's work, at the close of which he presented his resignation as General Secretary of the Western Conference. The report was accepted and referred to the Committee on Work. The report of the Treasurer was read, accepted, and referred to the Auditing Committee, and the Committee on Work. J. C. Learned, from the Committee on Publications, read a report which was accepted and referred to the Committee on Work. Under the head of general business was discussed the state of the fund for the societies at Madison and at Des Moines, and Rev. Henry Powers gave a brief account of the growth of the society at Grand Rapids, Mich.

The Conference partook of lunch prepared by the ladies of the Third Unitarian Church, and at 2 P. M. assembled to listen to papers prepared by W. M. Salter, of Chicago, J. H. Allen, of Ithaca, N. Y., and J. T. Sunderland, of Ann Arbor, upon the relations of the Church to the Poor, to Education, to the Religious Life of the Community. The discussion which followed was taken part in by Messrs. Green, of Louisville, Learned, of St. Louis, Hunting of Des Moines, Gordon, of Milwaukee, Powers, of Grand Rapids, Jones, of Chicago, Mrs. Wilson, of Winona, and others. Conference then adjourned to meet at the Church of the Messiah, Thursday, May 15th.

The Conference was called to order Thursday morning by the Vice-president. The Auditing Committee reported the Treasurer's report correct. Report accepted and placed on file. A recess of fifteen minutes was taken to enable the Committee on Work to complete their report. Upon re-assembling that Committee recommended that the reports of the Secretary and Treasurer be printed in UNITY, and also so much of the report of the Committee on Publication as that Committee thought advisable. Adopted.

That the apportionment to churches of the past year be

continued for the coming year with the addition of new Societies. Adopted.

That the Conference go forward to the work of the coming year on the basis of the following expenditures: 1st, That it is expedient and practicable to hold the present headquarters at the lowest possible expense, and 2nd, To this end the Directors be authorized to make equitable arrangements with the Sunday School Society, and the Women's Western Unitarian Conference for their joint occupancy of the room. Adopted.

That on the basis of the office expense of last year there be appropriated \$400 for clerical work and office boys, and for room rent one-half to two-thirds of the expense according to the discretion of the Directors, \$400 being set apart for that purpose. Referred to the Board of Directors with power to act.

That there be appropriated \$500 for the continued services of Rev. J. Ll. Jones from the first of May till the first of September of the present year, or at that rate till his successor enters upon his work. Adopted.

Rev. J. T. Sunderland presented the following resolutions which were passed by unanimous rising vote:

WHEREAS, Rev. J. Ll. Jones, after nine years of laborious and fruitful service as Secretary of the Western Unitarian Conference, has felt it his duty to decline the re-election which we would gladly give him, therefore,

Resolved, That this body desires to express to Mr. Jones, and put on permanent record, its profound appreciation of the zeal, self-sacrifice, devotion and large prophetic wisdom with which he has planned and labored during these years, and the deep and enduring debt of gratitude which this Conference and Unitarianism in the West owe, and must ever owe to him for his long and invaluable service. And further, the Conference desires to recognize with heartiness and gratitude its obligations to the unofficial services of Mrs. Jones for the uncovenanted and gratuitous services so abundantly rendered.

The following resolution was also passed.

Resolved, That the Secretary be instructed to express the sympathy of the Conference with the parish and the family of the late Rev. A. M. Weeks, of Denver, Colorado.

AFTERNOON SESSION.

The following nominations made by the Committee on Work for officers for the ensuing year were confirmed:

For President—Byron P. Moulton.

For Vice-President—G. E. Gordon.

For Secretary—J. T. Sunderland.

For Treasurer—Joseph Shippen.

Directors—John Snyder, W. C. Gannett, J. T. Sunderland, Clark G. Howland, Anna B. McMahan, J. B. Green, George A. Thayer.

A Paper was then read by H. M. Simmons, of Minneapolis, upon "The New Orthodoxy," the discussion of which was opened by Dr. Thomas, of Chicago. It was voted that those having in charge the Unity Mission be requested, if they see their way financially to do so, to print Mr. Simmons' paper and Dr. Thomas' address together as a Unity Mission Tract.

The question of amending the By-Laws was then taken up and the amendment regularly proposed a year ago was carried. 1st, To strike out in the first clause of Section 1, all after the words "one dollar." 2nd, To add to the second clause of Section 1, the words "and such delegates alone have the right to vote."

After the usual vote of thanks the Conference adjourned by the singing of a hymn and a benediction by J. Ll. Jones.

In the evening a platform meeting was largely attended, at which addresses were made by V. B. Cushing, of Creston,

Iowa, Kristofer Janson, of Minneapolis, J. T. Sunderland, of Ann Arbor, Edward Everett Hale, of Boston, and J. Ll. Jones, of Chicago.

H. C. McDougall, Ass't Sec'y.

PROCEEDINGS OF THE ANNUAL MEETING OF THE WESTERN UNITARIAN SUNDAY SCHOOL SOCIETY.

The annual meeting of the Western Unitarian Sunday School Society held its first session at the Third Church, Wednesday evening. President J. V. Blake called the meeting to order at 8 o'clock, and after the usual devotional exercises, made a few opening remarks upon the book of *Unity Festivals* just issued, which was to be the subject of the evening's exercises, inviting expressions from those present. Mr. Shippen alluded briefly to the care required in the preparation of such a book, the patient arranging, selecting and dropping out which this one represented. President spoke of the cost of publication and the price of the plates, adding a suggestion which had been made, that this part of the expense of their publication should be contributed by friends of the Society. He then called upon Prof. J. H. Allen, of Ithaca, N. Y., to speak upon our Service Mission in place of Rev. N. M. Mann, of Rochester, who had not been able to be present. A paper was afterwards read by Miss S. B. Beals, of St. Paul, upon our *Unity Festivals*, showing the union of thought and purpose which was carried through all the services. When alluding to special parts the music was introduced and given by the children of Mr. Blake's Sunday School, the choir and others joining. Meeting was closed with a benediction.

The exercises were resumed Friday morning at ten o'clock at the Church of the Messiah, and were opened by the President, with a musical service from *Unity Services and Songs*. The reading of the report of the last annual meeting was dispensed with, it having been printed in *UNITY* at that time. The President addressed the meeting briefly, after which the Secretary's annual report was read in connection with printed slips containing statistics of the same, distributed among those present. President called attention to certain leading points in the condition of Western schools and also spoke again of the new publication, *Unity Festivals*, expressing the earnest wish that the cost of the plates for this book, amounting to \$310, might be donated the Society, thus enabling the price to be put at the same low figure as that for the regular *Services and Songs*, viz.: fifteen dollars per hundred copies. W. C. Gannett had already pledged himself to raise a sum not less than \$125 for this purpose. A nominating committee was then appointed, consisting of F. L. Hosmer, C. H. S. Mixer and Miss M. L. Loveday, to recommend officers for the coming year, four new directors for three years in place of those whose term expired with May, 1884, and two in place of the following resignations: Mrs. D. N. Utter for two years, and Miss F. Hilton for one year. Upon call for any further business before proceeding to the programme, Mr. Mixer offered to pledge one-fourth of the sum wanted for plates, from the Church of the Messiah, provided the other three-fourths be raised within a given time from other societies. Other offers and many suggestions followed, but the conclusion of the business was finally deferred until later. President then called for remarks by Col. F. W. Parker, Principal of the Cook Co. Normal School, upon the Teacher's re-

sponsibility in the success of a Sunday School, to which with other addresses of the morning further reference is made in the editorial department of this number.

Upon the conclusion of the above remarks, business was resumed and a committee of two appointed, Mr. Utter and Mr. Sunderland, to canvass the room for memberships, life and annual, to the Sunday School Society.

After singing another song, the matter of raising money for the plates was again taken up, and the whole amount pledged as follows:

By Mr. Mixer for Church of Messiah, Chicago, one-fourth..	\$ 77 50
" " Gannett,.....	125 00
" " Snyder for Church of Messiah, St. Louis,.....	50 00
" " Jones for All Souls Church, Chicago,.....	10 00
" Mrs. Felix for Unity Church, Chicago,.....	47 50
	<hr/>
	\$310 00

Nominating Committee made report recommending the following names for Directors and Officers, which were afterward elected in the usual manner: For Director in place of Mrs. D. N. Utter for two years, Mrs. C. H. S. Mixer. For one year in place of Miss Hilton, Mrs. Jonathan Slade, both of Chicago. For Directors for three years, W. C. Gannett, St. Paul, Miss Mary L. Southworth, Cleveland, Mrs. C. A. West and Mrs. E. T. Leonard, Chicago. For officers, President, J. Vila Blake; Vice President, Mrs. C. H. S. Mixer; Secretary, Ellen T. Leonard; Treasurer, Myron Leonard.

Upon the conclusion of the foregoing business the meeting was addressed by W. H. Reifenburg of Hobart, Ind., upon the Minister's relation to the Sunday School, and the topic was continued by Rev. John Snyder of St. Louis, who spoke upon the parent's responsibility in the success of a school. The discussion was carried on by Mr. Blake, Rev. Mr. Bosworth of the Reformed Episcopal Church, Mr. Batchelor, Prof. Allen, Mr. Shippen, Mrs. Woodward, Mrs. Wilkes, Mrs. McMahan and others.

Mr. Utter and Mr. Sunderland reported thirty-eight new annual members and thirty-one dollars paid upon the same.

Meeting closed with a stirring song from *Unity Festivals*.
ELLEN T. LEONARD, *Sec'y*.

PROCEEDINGS OF THE WOMEN'S WESTERN UNITARIAN CONFERENCE.

The third annual meeting of the Women's Western Unitarian Conference was held at the Church of the Messiah, Chicago, May 13th, Mrs. Sunderland, the President, in the chair. A short devotional service was conducted by Mrs. Cole, of Mt. Pleasant, Iowa, after which Mrs. Sunderland made a brief and stirring opening address.

Then came the Treasurer's report, which was accepted and referred to the Business Committee. The President alluded to the deficiency in the collections and urged the members to make it up. She also announced that the Secretary's report had been put in the hands of the printer, and would soon be ready for distribution, but that there was much which could not be written out, and that a great deal could be read between the lines.

Mrs. Sunderland spoke of the necessity of choosing two committees—a Nominating and a Business Committee. On motion of Mrs. Wilkinson, of Chicago, it was decided that the President should appoint those committees. Mrs. Leonard, of Hyde Park, Mrs. Mixer, of Chicago, and Mrs. Cole, of Mt. Pleasant, Iowa, were appointed as Nominating Com-

mittee, and Miss Roberts, of Chicago, Mrs. Forbush, of Detroit, Mrs. Case, of St. Louis, Mrs. Blackman, of Chicago, Miss Gale, of Cleveland, and Miss Beals, of St. Paul, Business Committee.

At 10:30 A. M. a paper was read by Mrs. Hailman, of La Porte, Ind., on "The Moral and Religious Education of the Young."

The President spoke of the importance of the subject which had been presented and invited discussion, which was participated in by Mrs. Rork, of Michigan, Miss Bailey, of Boston, Secretary of the "Country Week" charity, Mr. Hailman, of La Porte, Ind., Mr. Learned, of St. Louis, Mrs. Conger, of Chicago, Mr. Green, of Louisville, Mrs. Wilkes, of Sioux Falls, Dakota, Mrs. Barrows, of Boston, and Mr. Janson, of Minneapolis.

Conference took a recess at 12:30 and all repaired to the dining room where a sumptuous lunch was served.

Afternoon session convened promptly at two o'clock. After singing a hymn, the Conference listened to a paper on "Systematized Missionary Work," by Mrs. C. T. Cole, of Mt. Pleasant, Iowa, which was discussed by Mrs. Wilkes, of Dakota, Rev. Mr. Effinger, of Illinois, Mrs. S. C. Ll. Jones, of Chicago, Mr. Rork, of Mich., Rev. Mr. Cushing, of Creston, Iowa, and Miss McCaine, of St. Paul.

At 3 o'clock a paper was read by Miss Ida C. Hultin, of Athens, Mich., on "Unfinished Work," which was discussed by Rev. Mr. Alcott, of Kalamazoo, Mich., and Rev. Miss Safford, of Humboldt, Iowa, who introduced the subject of raising money immediately, and through her enthusiastic example the sum of \$91.15 was raised at once.

The election of officers came next in order and after considerable discussion the following officers were elected:

President—Mrs. J. T. Sunderland.
1st Vice President—Mrs. S. C. Ll. Jones.
2nd Vice President—Mrs. J. M. Hunting.
Treasurer—Mrs. J. C. Hilton.
Secretary—

Directors—Miss S. A. Brown, Kansas; Mrs. C. T. Cole, Iowa; Mrs. G. E. Gordon, Wisconsin; Mrs. J. T. Sunderland, Michigan; Mrs. J. C. Hilton, Illinois; Mrs. J. C. Forbush, Buffalo, New York.

On motion it was voted that a sum of money, the same as last year, be appropriated for educational purposes.

Also voted that for the coming year we will contribute the same sum toward sustaining the Channing Club Room as during the last year.

Methods of work were then discussed at length, but no decision arrived at.

Adjourned.

JULIA M. HUNTING, *Sec'y pro tem*.

Directory, 1884-5.

CONFERENCES, ETC.

1852.—WESTERN UNITARIAN CONFERENCE. OFFICE, 135 WARREN AVE., CHICAGO, ILL.

President, Byron P. Moulton, Chicago, Ill.; Vice President, Gustavus E. Gordon, Milwaukee, Wis.; Acting Secretary, Jenkin Lloyd Jones,* Chicago, Ill. Directors to serve one year—Trowbridge B. Forbush, Detroit, Mich.; Gustavus E. Gordon, Milwaukee, Wis.; Frederick L. Hosmer, Cleveland, Ohio; Sylvan S. Hunting, Des Moines, Iowa; Newton M. Mann, Rochester, N. Y.; Byron P. Moulton, Joseph Shippen, Chicago, Ill. Two years—George Batchelor, James Vila Blake, George L. Carey, Mrs. B. F. Felix, Jenkin Lloyd Jones, Daniel L. Shorey, Chicago, Ill.; Mrs. Fayette Smith, Cincinnati, Ohio. Three years—

*Jabez T. Sunderland, of Ann Arbor, Mich., was elected Secretary at the last Conference, but has not yet accepted the position.

William C. Gannett, St. Paul, Minn.; John B. Green, Louisville, Ky.; Clark G. Howland, Lawrence, Kans.; Anna B. McMahan, Quincy, Ill.; John Snyder, St. Louis, Mo.; Jabez T. Sunderland, Ann Arbor, Mich.; George A. Thayer, Cincinnati, Ohio.

1873—WESTERN UNITARIAN SUNDAY SCHOOL SOCIETY. OFFICE, 135 WABASH AVENUE, CHICAGO, ILL.

President, J. V. Blake, Chicago; Vice President, Mrs. C. H. S. Mixer, Chicago; Secretary, Ellen T. Leonard, Hyde Park, Ill.; Treasurer, Myron Leonard, Hyde Park, Ill. Directors for three years—William C. Gannett, St. Paul, Minn.; Mrs. E. T. Leonard, Hyde Park, Ill.; Miss Mary Southworth, Cleveland, Ohio; Mrs. C. A. West, Chicago. Two years—J. V. Blake, Chicago, Myron Leonard, Hyde Park, Ill.; N. M. Mann, Rochester, N. Y.; Mrs. C. H. S. Mixer, Chicago. One year—Horace Badger, Jenkin Lloyd Jones, Mrs. Jonathan Slade, Chicago; Mrs. E. R. Sunderland, Ann Arbor, Mich.

1881—WOMEN'S WESTERN UNITARIAN CONFERENCE. OFFICE, 135 WABASH AVE., CHICAGO, ILL.

President, Mrs. J. T. Sunderland, Ann Arbor, Mich. Vice Presidents, Mrs. S. C. Lloyd Jones, Chicago, and Mrs. Julia M. Hunting, Des Moines, Iowa. Treasurer, Mrs. J. C. Hilton, Chicago. Secretary,* ———. Directors for one year—Mrs. C. P. Damon, Miss Fanny B. Priestley, Mrs. T. B. Forbush, Mrs. Julia M. Hunting, Mrs. S. C. L. Jones, Miss F. L. Roberts, Mrs. Henry Booth. For two years—Mrs. Fayette Smith, Mrs. F. D. Patterson, Mrs. B. P. Moulton, Mrs. Celia P. Woolley, Mrs. John Wilkinson, Mrs. F. S. Heywood, Miss Jennie McCaine. For three years—Mrs. J. T. Sunderland, Mrs. C. T. Cole, Mrs. J. R. Effinger, Mrs. G. E. Gordon, Miss Sarah A. Brown, Mrs. J. C. Forbush.

1866—WISCONSIN CONFERENCE OF UNITARIAN AND INDEPENDENT SOCIETIES.

President, Prof. William F. Allen, Madison. Vice Presidents, Frank Avery, Baraboo, Wis.; B. S. Hoxie, Cooksville, Wis. Secretary, Rev. Joseph C. Crooker, Madison, Wis. Assistant Secretary, Mrs. Frances B. Cook, Janesville. Treasurer, Rev. Gustavus E. Gordon, Milwaukee.

1875—MICHIGAN CONFERENCE OF UNITARIAN AND OTHER CHRISTIAN CHURCHES

President, Jesse H. Farwell, Detroit. Secretary, Rev. Jabez T. Sunderland, Ann Arbor. Missionary, Rev. Frank E. Kittredge, Muskegon. Treasurer, George W. Stickney, Grand Haven.

1870—THE FRATERNITY OF ILLINOIS LIBERAL RELIGIOUS SOCIETIES.

President, Kersey H. Fell, Bloomington. Vice President, H. G. Harding, Monmouth. Secretary and Treasurer, Charles E. Switzer, Galesburg. Minister-at-Large, John R. Effinger, Bloomington, Ill.

1877—THE IOWA ASSOCIATION OF UNITARIAN AND OTHER INDEPENDENT CHURCHES.

President, Rev. Arthur Clute, Iowa City. Vice President, Judge G. W. McCrary, Keokuk. Secretary, Mrs. C. T. Cole, Mt. Pleasant. Treasurer, W. R. Cole, Mt. Pleasant.

1878—INDIANA CONFERENCE OF UNITARIAN AND OTHER INDEPENDENT SOCIETIES.

President, Hon. F. Church, Valparaiso.

1880—OHIO CONFERENCE OF UNITARIAN AND OTHER INDEPENDENT CHURCHES.

President, ———. Vice Presidents, Prof. A. A. Livermore, Meadville; A. B. Champion, Esq., Cincinnati. Secretary and Treasurer, Rev. J. T. Lusk, Marietta.

1880—THE KANSAS UNITARIAN CONFERENCE.

President, George R. Peck, Topeka, Kans. Vice Presidents, Hon. O. E. Leonard and James Scammon, Esq., Kansas City, Mo. Secretary, Miss Sarah A. Brown, Lawrence, Kans. Treasurer, Mrs. O. W. McAllister, Lawrence.

1883—THE NEBRASKA UNITARIAN CONFERENCE.

President, Thos. L. Kimball, Omaha. Secretary and Missionary, Enoch Powell, Topeka, Kans. Treasurer, Mrs. E. M. Abbott, Grand Island.

1844—THE MEADVILLE THEOLOGICAL SCHOOL.

Designed to educate young men and women for the ministry. Well furnished with library and an efficient corps of professors. Expenses moderate. A beneficiary fund to aid deserving students. Address President A. A. Livermore, Meadville, Pa.

1881—THE CHANNING CLUB OF CHICAGO.

Secretary and Treasurer, Eric Winters, Howland Block, Chicago. Board of Managers, Messrs. B. P. Moulton, Dr. E. Ingalls, V. P. Heywood, Wm. Le Baron, Geo. W. Dexter.

ORGANIZED SOCIETIES.

Below we give a list of the organizations within the limits of the Western Unitarian Conference, together with the name of the Minister in charge. Where there is no settled pastor we give the name of one of the officers or interested laymen, printed in Italics. The list is only approximately correct, as many embryo societies are not included, and there are others which might not choose to be published in this list, but whom we are, nevertheless, glad to recognize as fellow-workers for "Freedom, Fellowship and Character in Religion."

California.

Los Angeles—First Unitarian, *G. A. Dobinson*.
Oakland—Hamilton Church.
Santa Barbara—Unity Society, Abraham W. Jackson.
San Diego—Unity Congregational Church, David Cronyn.
San Francisco—First Unitarian, Horatio Stebbins.
San Jose—Unity Church.

*To be appointed by the Directors.

Colorado.

Boulder—First Unitarian, Thos. J. Van Ness.
Denver—First Unitarian, *E. F. Halleck*.
Greeley—Unitarian Church, Joseph F. Gibbs.

Dakota.

Sioux Falls—Unitarian Church, *Mrs. E. Tupper Wilkes*.

Illinois.

Alton—First Congregational, Judson Fisher.
Bloomington—Free Congregational, *W. B. Cadock*.
Buda—Christian Church, Chester Covell.
Chicago—Church of the Messiah, David N. Utter.
" Unity Church, George Batchelor.
" Third Unitarian, J. Vila Blake.
" All Souls Church, Jenkin L. Jones.
Geneseo—First Unitarian, Milton J. Miller.
Geneva—First Christian Congregational, Jas. H. West.
Mattoon—Unitarian Society, Jasper L. Douthit. (P. O. Address Shelbyville, Ills.)
Monmouth—Unity Church, Arthur J. Beavis.
Quincy—Second Congregational.
Rockford—Christian Union, Thomas Kerr.
Sheffield—Unitarian.
Shelbyville—First Congregational, Jasper L. Douthit.
Tremont—Liberal Christian Church, John R. Effinger. (P. O. Address Bloomington, Ill.)

Indiana.

Evansville—Church of the Unity, *Miss Clara F. Pushee, Sec.*
Hobart—First Unitarian, A. G. Jennings, (P. O. Address La Porte, Ind.)
La Porte—First Unitarian, A. G. Jennings.
Valparaiso—First Unitarian, A. G. Jennings.

Iowa.

Algona—Unity Society, *I. J. Wilson*.
Council Bluffs—Unitarian Society.
Creston—Unitarian Church, Volney B. Cushing.
Davenport—First Unitarian, Arthur M. Judy.
Des Moines—First Unitarian, Sylvan S. Hunting.
Humboldt—Unity Society, Mary A. Safford.
Iowa City—Unitarian and Universalist, Oscar Clute.
Keokuk—First Unitarian, Edwin S. Elder.

Kansas.

Lawrence—Unitarian Church, Clark G. Howland.
Leavenworth—Unitarian Church, E. A. Higgins.
Topeka—First Unitarian Church, Enoch Powell.

Kentucky.

Louisville—Church of the Messiah, John B. Green.

Michigan.

Ann Arbor—First Unitarian, Jabez T. Sunderland.
Athens—Church of Athens, Ida C. Hultin.
Big Rapids—Unitarian Church, Henry A. Wales.
Detroit—First Cong'l. Unitarian, Trowbridge B. Forbush.
East Saginaw—First Unitarian Society, Rowland Connor.
Grand Haven—First Unitarian, Edward P. Gibbs.
Grand Rapids—First Unitarian Church, Henry Powers.
Ionia—Unitarian Church.
Jackson—First Unitarian, Julius Blass.
Kalamazoo—First Unitarian, Ahaz N. Alcott.
Leslie—Unitarian Society, Frank E. Kittredge, Quincy, Mich.
Charlevoix—Liberal Club, *L. D. Bartholomew*.
Mount Pleasant—First Unitarian Church, Robert W. Savage.
Muskegon—Unity Club, *Maj. C. Davis*.
Sherwood—Church of Sherwood, J. W. Broeffle.

Minnesota.

Minneapolis—First Unitarian Church, Henry M. Simmons.
" Skandinavian Liberal Church, Kristofer Janson.
St. Paul—Unity Church, *Edward Sawyer*.

Missouri.

St. Louis—Church of the Messiah, John Snyder.
" Church of the Unity, John C. Learned.
Kansas City—First Unitarian, John A. Savage.
St. Joseph—First Unitarian Church, Alonzo F. Abbott.

Nebraska.

Exeter—First Unitarian, *W. N. Babcock*.
Beatrice—*H. W. Parker*.
Lincoln—Free Congregationalist.
North Platte—First Unitarian, Anna J. Norris.
Omaha—First Unitarian, William E. Copeland.

New York.

Buffalo—First (Unitarian) Congregational, George W. Cutter.
 Rochester—First Unitarian, Newton M. Mann.

Ohio.

Cincinnati—First Congregational, George A. Thayer.
 Cleveland—Church of the Unity, Frederick L. Hosmer.
 Marietta—First Unitarian, James T. Lusk.

Oregon.

Portland—First Unitarian, Thomas L. Eliot.

Pennsylvania.

Meadville—Independent Congregational, William P. Tilden.
 " Theological School, Pres't Abiel A. Livermore.
 Northumberland—Unitarian, Mrs. M. B. Priestley.

Washington Territory.

Olympia—First Unitarian, Mrs. P. C. Hale.

Wisconsin.

Baraboo—Free Congregational, Joseph H. Crooker, (P. O. Address Madison, Wis.)
 Cookville—Unity Society, Simon B. Loomis, (P. O. Address Lone Rock, Wis.)
 Janesville—All Souls, H. Tambs Lyche.
 Kenosha—First Unitarian, Z. G. Simmons.
 Madison—First Unitarian, Joseph H. Crooker.
 Milwaukee—First Unitarian, Gustavus E. Gordon.
 Wyoming—Liberal Christian Society, William C. Wright. (P. O. Address Madison, Wis.)

LABORERS.

The following is a list, as far as known, of those actively interested and more or less engaged in the work of Liberal Ministry, together with their P. O. address at present date.

These, each in his own way, under different names, or with no name, unrestricted by credal distinctions and untrammelled by dogmatic tests of fellowship, "labor to advance the kingdom of God" within the geographical limits of the Western Unitarian Conference. Those marked † are not actually settled as pastors.

NAMES.	ADDRESS.
Abbott, Alonzo F.....	St. Joseph, Mo.
Alcott, Ahaz N.....	Kalamazoo, Mich.
Batchelor, George.....	Chicago, Ill.
Beavis, Arthur J.....	Monmouth, Ill.
Blake, James Vila.....	Chicago, Ill.
Blass, Julius.....	Jackson, Mich.
†Bowker, Dr. S. D.....	Kansas City, Mo.
†Bridge, William F.....	Foster's Crossing, Ohio.
Broeffle, J. W.....	Sherwood, Mich.
†Brown, John S.....	Lawrence, Kansas.
Brown, James.....	Mode, Ill.
†Cary, George L.....	Meadville, Pa.
Clute, Oscar.....	Iowa City, Iowa.
†Cole, William R.....	Mt. Pleasant, Iowa.
Connor, Rowland.....	East Saginaw, Mich.
Copeland, W. Ellery.....	Omaha, Neb.
Covell, Chester.....	Buda, Ill.
Cronyn, David.....	San Diego, Cal.
Crooker, Joseph H.....	Madison, Wis.
Cushing, Volney B.....	Creston, Iowa.
Cutter, George W.....	Buffalo, N. Y.
†Davis, Joel P.....	Des Moines, Iowa.
Douthit, Jasper L.....	Shelbyville, Ill.
†Dudley, John L.....	Milwaukee, Wis.
†Eddowes, Timothy Harold.....	Geneva, Ill.
Effinger, John R.....	Bloomington, Ill.
Elder, Edwin S.....	Keokuk, Iowa.
†Eliot, William G., D.D.....	St. Louis, Mo.
Eliot, Thomas L.....	Portland, Oregon.
Fisher, Judson.....	Alton, Ill.
Forbush, Trowbridge B.....	Detroit, Mich.
†Galvin, Edward I.....	Chicago, Ill.
†Gannett, William C.....	St. Paul, Minn.
Gibbs, Edward P.....	Grand Haven, Mich.
Gibbs, Joseph F.....	Greeley, Col.
Gordon, Gustavus E.....	Milwaukee, Wis.
Green, John B.....	Louisville, Ky.

†Hassall, Robert.....	Keokuk, Iowa.
†Hewitt, James O. M.....	Chicago, Ill.
Higgins, E. A.....	Leavenworth, Kansas.
†Holsington, William H.....	Cavour, D. T.
Hosmer, Frederick L.....	Cleveland, Ohio.
†Hosmer, James K.....	St. Louis, Mo.
Howland, Clark G.....	Lawrence, Kansas.
†Huidekoper, Frederic.....	Meadville, Pa.
Hultin, Ida C.....	Athens, Mich.
Hunting, Sylvan S.....	Des Moines, Iowa.
Jackson, Abraham W.....	Santa Barbara, Cal.
Janson, Kristofer.....	Minneapolis, Minn.
Jennings, Allen G.....	La Porte, Ind.
Jones, Jenkin Lloyd.....	Chicago, Ill.
Judy, Arthur M.....	Davenport, Iowa.
Kerr, Thomas.....	Rockford, Ill.
Kittredge, Frank E.....	Quincy, Mich.
Learned, John C.....	St. Louis, Mo.
Livermore, Abiel A.....	Meadville, Pa.
Loomis, Simon B.....	Lone Rock, Wis.
Lusk, James T.....	Marietta, Ohio.
Lyche, Hans Tambs.....	Janesville, Wis.
Mann, Newton, M.....	Rochester, N. Y.
Miller, Milton M.....	Geneseo, Ill.
Powell, Enoch.....	Topeka, Kansas.
Powers, Henry.....	Grand Rapids, Mich.
Roberts, Abraham A.....	Aberdeen, Dakota.
†Rork, Martin V.....	Sherwood, Mich.
Safford, Miss Mary A.....	Humboldt, Iowa.
†Sample, Samuel W.....	Grand Haven, Mich.
Savage, John A.....	Kansas City, Mo.
Savage, Robert W.....	Mt. Pleasant, Mich.
†Spencer, Abraham A.....	Madison, Wis.
Snyder, John.....	St. Louis, Mo.
Stebbins, Horatio.....	San Francisco, Cal.
Simmons, Henry M.....	Minneapolis, Minn.
†Stone, William G. M.....	Denver, Col.
Sunderland, Jabez T.....	Ann Arbor, Mich.
†Taft, Stephen H.....	Humboldt, Iowa.
Thayer, George A.....	Cincinnati, Ohio.
Tilden, William P.....	Meadville, Pa.
†Tunis, John.....	" "
Utter, David N.....	Chicago, Ill.
Van Ness, Thomas J.....	Boulder, Col.
†Vickers, Thomas.....	Cincinnati, Ohio.
Wales, Henry A.....	Big Rapids, Mich.
West, James H.....	Geneva, Ills.
†Wilkes, Mrs. E. Tupper.....	Sioux Falls, D. T.
Wright, William C. (Wyoming Parish).....	Madison, Wis.

GRADUATION HYMN.

To men that in the darkness of the land,
 Are praying for the morning and the light
 With love to look upon them, and their fears
 To loosen, go these servants of the Right.

Whose hand is weak, to him their strength they bring;
 Whose heart is cold, a holy warmth they lend;
 And unto all courage, and victory,
 And honor, growing greater to the end.

They go not forth alone, around them throng
 Spirits of Beauty and sweet Fortitude,
 Bidding each keep the faith themselves have kept,
 And hold the height, whereon themselves have stood.

"We are the might of God within thy heart:
 "We are the hands of steel within thine own:
 "And for a shield, th' Eternal Truth of God
 "Is on thee, thou canst never fight alone."

—John Tunis, Meadville, 1883.

Correspondence.

WHY I JOINED, AND DESIRE TO REMAIN IN THE WESTERN UNITARIAN CONFERENCE.

Editor UNITY:—Do you remember Christian's experience with Timorous and Mistrust on the Hill Difficulty? "The further we go," said these returning pilgrims to startled Christians, the more danger we meet with; wherefore we turned, and are going back again." * * "Just before us lie a couple of lions in the way, whether sleeping or waking we know not, and we could not think, if we came within reach, but they would presently pull us to pieces." Poor Christian, you will remember, was greatly frightened, and almost made up his mind to retrace his steps toward the city of Destruction. Well, I have had a somewhat similar experience. I had just joined the Western Unitarian Conference, and was on my way to the Celestial country, as I supposed, where I should find "*Freedom, Fellowship and Character in Religion*," but I am met at the very outset by a retreating brother who assures me that "the farther we go, the more danger we meet with." I confess to a certain degree of trepidation like unto Christian in the Allegory, and am fain to ask with him, "Whither shall I fly to be safe?" * * "To go back is nothing but death; to go forward (under the present circumstances) is fear of death." Are you perplexed to know what I have reference to? I will tell you. I am in receipt of *Our Best Words* (extra), for April. On the first page and at the head of the first column was the following in large type: "*Some Reasons for Coming Out of a Unitarian Organization that Refuses to Recognize Jesus Christ as Master in Morals and Religion!*" And I just going in! How unfortunate that this should have reached me so late. Is it as easy to get out of the Conference as it is to get in? I am in a strait betwixt two. But seriously, Bro. Douthit's article is worthy of attention, and were it really well founded according to my judgment, I should not hesitate to give it something more than a reading.

As Bro. Douthit has sent "a copy to each Unitarian minister in America," I need refer to it but in a general way.

I read the Conference's basis of fellowship: "*Resolved, That the Western Unitarian Conference conditions its fellowship on no dogmatic tests, but welcomes all thereto who desire to work with it in advancing the Kingdom of God.*" To me this sounded grandly. I did not suspect that herein was contained an anti-Christ. Did not Jesus come to establish the Kingdom of God? Are not all Christians endeavoring to advance this Kingdom? "Thy Kingdom Come," is an important part of the Lord's prayer. Is Christianity more or less than the Kingdom of God established and progressing among men? The more I consider it, the more am I convinced that it is impossible to choose a more all-embracing term than this, or one that so perfectly expresses the real essence of the matter. No doubt the term Christianity also includes all this, but I can readily understand why some men prefer "The Kingdom of God" instead. Consider how many claims are put forth for the exclusive use of this name. Roman Catholicism contends with the Greek Church for it, and scornfully denies the right of the Protestant Church to use it. How slowly did Calvinism yield the right to Arminianism. Do not the self-styled Evangelicals emphatically deny our right to use it? Why!

some Universalists think some Unitarians have no right to use it! What a fetish it has become. What an incessant clamor as to the right of this and that man to use it. Fifteen hundred years of bloodshed, persecution, and social ostracism by so-called Christians may well give the name a bad odor and deter some men from applying such an ambiguous word to themselves. Besides, who of us can define just what Christianity is, or are able to make sure we have exhumed the pure article from amid the rubbish of the past? I am fain to believe and to call myself a Christian, but I am not going to feel injured if the name is denied me by others because I confess my inability to comprehend just what or all the Great Master was. I also remember the stern statement, "If any man have not the spirit of Christ he is none of his." I am by no means sure that I possess his spirit. Is any man thus sure? These and other reasons I could state reconcile me to the disuse of a term which perhaps I have no right to use, and which the great mass of so-called Christians deny me. If certain systems of religious thought are really Christian, I am *not* a Christian. I do not hesitate to affirm that if Jesus really taught the doctrine of an endless punishment in the endless orthodox hell, then I am not a Christian. If I must accept that dogma in order to be a Christian (and thousands emphatically so affirm) I do not desire to be a Christian. I am, however, a Christian according to my interpretation of the Master. I could not help being one, yet I have profound sympathy for a brother who really believes Christ taught such and such doctrines, and so believing cannot become his follower. I have known such men, who nevertheless were earnestly endeavoring to advance the Kingdom of God, and whose spirit I would gladly emulate.

I am abundantly willing to fellowship them as brother. It does seem to me that there is an urgent need of an organization wherein there is a mutual trust in each other's honesty of purpose, and an utter absence of suspicion and unkind hints about others' unsoundness, because they do not just come up to our standard of soundness. There is no sin so deserving of universal execration as is the sin of self-righteousness.

So long as the Western Unitarian Conference has as its object the advancement of the Kingdom of God among men, I shall be proud to belong to it, and shall be abundantly willing to greet as brothers all whom I believe to be engaged in the same noble work. The Western Unitarian Conference will have true success in its work, not on account of its having a certain watchword on its banners, but on account of the sweetness, purity, charity and devotedness of its members.

All self-constituted critics may well remember that "he that has not the spirit of Christ is none of his."

Fraternally thine,

C. K. GIBSON.

Toronto, Ont., May, '84.

POST OFFICE WORK.

The following letter just received from our venerable and earnest brother, Rev. J. S. Brown, the first pastor of the Lawrence church, who still continues as a genial listener and coöperator to Brother Howland, though written to us privately, is of so much interest to the growing number who believe in the possibility of this kind of missionary work, that we take the liberty to publish it in hopes that

others will be moved to lend a hand. Brother Brown has peculiar advantages to do this work, arising from a long residence in Kansas and a widely known public career. As will be seen in his letter he is a close discriminator and he carefully selects his material. He cannot use anything and everything. Who will help us furnish him with the right thing, The "Church Door Pulpit" and "Unity Mission," the material most suited to his work, are not on a free basis. Six dollars will send him a dozen copies of the "Church-Door Pulpit" regularly throughout the year. Two dollars and a half will send him a hundred copies of any number of "Unity Mission." We will be glad to help along any good intentions in this direction.

LAWRENCE, May 20, 1884.

MY DEAR BROTHER JONES:—I feel that I may be able to work in the Christian *field* two or three years longer, and I know of nothing better to do than to circulate here and there, and everywhere, that I can find a reader our liberal Christian literature. I work entirely on my own lines, am connected officially with no "Conference or Association," yet I solicit tracts and papers from every organization and individual willing to contribute material to carry on my work. I am so situated financially that I can distribute gratis any papers, books or tracts that can be sent to me gratis—that is, I can for the present, at least, pay from my own resources all the "stamps" necessary to carry on my work. Now if you can send me any number of tracts, such as are issued under the name of Unity "Church-Door Pulpit," I will place them in the hands of those where I think they will do the most good. I should like such sermons as that of Mr. May's on "Vital Morality," W. H. Savage's on "Aspiration;" any of M. J. Savage's sermons; any of John C. Learned's, Tilden's Word of God, sermons published by J. L. Jones; any of James Freeman Clarke's sermons or books, or anything that Mr. Sunderland has written. Some of the publications of the Unitarian Association I do not care for; others are of great excellence, and such I can get of the Association. You know what we Western people need, and what we Western people will read. If you have at your disposal anything which you would like to have *me circulate* in Kansas, Colorado, New Mexico, or other Western States or Territories, please send according to your means and discretion. It is time that we Unitarians should be up and at work—ours is a glorious gospel and it is our great privilege to *preach* it to all the world. The world is ready to receive it.

Yours very truly,

JOHN S. BROWN.

WHAT DOES IT MEAN?

"Splinters of light and chunks of darkness," is the telling phrase in which Mr. Ingersoll used to ridicule the ancient way of thinking about some things. Mr. Savage's Easter sermon, noticed in the last UNITY, contains a statement about the supposititious ether which recalls that saying very forcibly. This ether, pervading all space, is, we are told, "immensely more solid than steel." The statement is repeated with emphasis, "harder and more elastic than steel." In the *Religio-Philosophical Journal*, where I saw the sermon—the words are quoted from memory—the statement appears as from the late Prof. Jevons. The statement and the quotation were alike amazing to me, and I was

disposed to attribute both to a *penchant* of the *Journal's* types to say startling and incredible things. It did not seem to me possible that any one would be likely to accept such a grotesque and unthinkable conception as that of planets and suns having their motion through a medium "harder than steel." But I see Mr. Stebbins and others have taken it in without a question.

Prof. Clark Maxwell deduces as the coefficient of the rigidity of the ether, 842.8. The coefficient of the rigidity of steel according to the same authority is 800,000,000,000. That is to say steel is nine hundred and forty-nine million, two hundred and fourteen thousand, four hundred and forty-four times harder than the ether. The same writer makes the density of the ether twelve quintillions times less than that of steel. (See new edition Encyclopædia Britannica, Vol. viii, p. 570.) He finds nothing anywhere so little dense as the ether except the attenuated atmosphere of the earth as it exists some millions of miles away. His expression for the density of the ether is, 9.36×10^{-19} ; or 1,068,498,000,000,000,000 less than that of water.

In the face of these deductions I turn to the statement referred to in the sermon and ask, what does it mean?

N. M. MANN.

THE DEDICATION AT BIG RAPIDS.

DEAR UNITY:—I wonder if all dedication services are as delightful as was that at Big Rapids, Mich., on Sunday, May 18th. Even the "stranger within the gates" could not resist the feeling of "homeness" in the pretty new church, and those who had helped to build it looked as happy as they ought to look on such an occasion. The church is a neat, tasteful, modest structure, the best church building in the place, and an ornament to the town.

The dedication sermon was preached in the morning by Rev. J. T. Sunderland, of Ann Arbor, his subject being "The Unities for which Unitarianism Stands," and he found a good many more of them than many who heard him. I imagine, had even suspected there were. Revs. J. L. Jones, of Chicago, Rowland Connor, of East Saginaw, and E. P. Gibbs, of Grand Haven, participated in the services; also Rev. F. E. Kittredge, who as State Missionary has had much to do with the organization of the church and has felt a deep interest in this building. In the evening a platform meeting was held and all the ministers present brought a word of greeting from their own churches and spoke words of encouragement. Rev. Mr. Wales, of Biddeford, Me., who is to preach for a few Sundays in the new church, was present and made brief remarks. The best wishes of all interested in the growth of the Liberal faith in Michigan will go with this new society.

U.

Grand Rapids, Mich., May 25, 1884.

A CORRECTION.

Editor UNITY:—Allow me a brief word. In UNITY of May 16 is the following:

"There are many who find warmth, rather than what our contributor, G. B. Stebbins, calls chilliness, in the suggestive 'intimations' of immortality, to use Wordsworth's apt term, that they do not find in the positive assertions of those who undertake to prove it."

I did not suggest any chilliness in such "intimations."

They are greatly to be prized and are full of warmth;—are indeed deep proofs of immortality. I was addressing a liberal clergyman, not a Unitarian, who seems to have small faith either in his soul or his senses, and it was of *his* chilliness that I complained.

Yours truly,

G. B. STEBBINS.

Detroit, Mich., May 19, 1884.

The Study Table.

All books noticed in this department, as well as new and standard books of every description, may be obtained by addressing the Colegrove Book Co., 135 Wabash Ave., Chicago.

STUDIES IN HISTORY.*

Under this title are just published eleven essays selected by Henry Cabot Lodge from among those written by himself at various times and on various subjects. The first essay, "The Puritans and the Restoration," is the only one that does not bear directly upon the history of the United States. The period which opened with the Long Parliament and closed with the death of the Protector is of great interest to the student, notwithstanding it is the most contemptible, politically and morally, in the whole history of the English race. Until within the last fifty years, the Puritan revolution was called an unholy rebellion, Charles the I. was regarded as a saint and Oliver Cromwell as the greatest of historical criminals. Through the efforts of impartial historians, the period of the Restoration has been stripped of the tradition that has gilded its vices and given to it virtues which it never possessed. Oliver Cromwell is now considered as the greatest soldier and statesman combined that England ever produced; John Hampden is the finest representative of the English gentleman, and John Pym one of the greatest, as he was one of the earliest, in the splendid line of English parliamentary leaders. In this essay, Mr. Lodge presents not only a concise narration of the political history of the period, but also an adequate account of the literary activity which gave to the world two of the most splendid works in the whole range of English literature—"Pilgrim's Progress" and "Paradise Lost." The three following essays deal successively with Samuel Sewall, whom he calls "A Puritan Pepys;" with the early days of Fox, the first of modern English statesmen; and with the remarkable career of William Cobbett, the champion of the masses against the aristocracy. A large part of Cobbett's education was in the training of eye and ear, of hand and body, which an active country life alone affords. It was a bringing up to which he always looked back with pride and gratitude, and he tells its story in a blunt, denunciatory, egotistic fashion so characteristic of himself that it merits quotation. Late in life, speaking of a sand-hill in the neighborhood of his home, down the steep sides of which he and his brothers were wont to roll, he says: "This was the spot where I received my education, and this was the sort of education. I am perfectly satisfied that if I had not received such an education, or something very much like it,—that if I had been brought up a milksop, with a nursery maid everlastingly at my heels,—I should have been at this day as great a

fool, as inefficient a mortal, as any of those frivolous idiots that are turned out from Winchester and Westminster School, or from any of those dens of dunces called colleges and universities. It is impossible to say how much I owe to that sand-hill; and I want to return it my thanks for the ability which it probably gave me to be one of the greatest terrors to one of the greatest and most powerful bodies of knaves and fools that ever were permitted to afflict this or any other country."

The five essays next following relate to certain Federalist leaders and their contemporaries, and form a closely connected series of biographical studies in the history of that famous party. Two of these, "Alexander Hamilton" and "Daniel Webster," Mr. Lodge afterwards elaborated into biographies which take high rank in the "American Statesman" series. Of the two remaining essays, "Colonialism in the United States" and "French Opinions of America," the former is by all odds the gem of the volume. In this essay, he hits the key-note of the vitality and force of the ideas, the opinions, even the prejudices of the men of the early Colonial period; he then traces the changes that were rung upon it during the Constitutional period, showing that though Washington Irving broke through the narrow trammels of colonialism himself, the colonial spirit hung just as heavily upon the feeble literature about him. Cooper is the first representative of genuine American literature; and as soon as American authors had shaken themselves clear from the influences of the colonial spirit, the onward march towards intellectual independence was rapid. He gives an interesting sketch of the progress of American literature to the present time, when we are ready to think for ourselves.

D. H.

D. Lothrop & Co's. *Young Folks' Library*, of which we have received the first number, is a monthly issue in good type and strong manilla covers of some work of "juvenile literature." The first number* does not tempt us to retract our oft-expressed opinion of this class of reading matter. "Pansy" is a writer whose saving quality is a deep and pervasive moral earnestness; and this quality does prevent the story of a converted *gamin* who grows up to be a clerk in a dry goods store and later an orthodox clergyman, from being ridiculous. But the serious fault of the book is that it holds up a standard of morality which is at times superficial—almost pharisaical, and the danger is that many a bright boy, who detests the false notes in such books as this, will be led to rebel against proper religious training.

Books received and awaiting review:

- ABOVE THE GRAVE of John Odenswurge, a Cosmopolite. By J. Dunbar Hylton, M. D. New York: Howard Challen, 744 Broadway. 1884. 8vo, pp. 148.
- THE OLD SOUTH COUNCIL for the Installation of the Rev. George A. Gordon. Boston: Cupples, Upham & Co. 1884. Pamphlet, pp. 49. 25 cents.
- LIVING FOUNTAIN, a collection of Sunday School songs. By S. W. Straub. Chicago: S. W. Straub. 1884. pp. 192. Price, 35 cents.
- ANTI-SLAVERY DAYS. By James Freeman Clarke. New York: R. Worthington. 1884. 12mo, pp. 224.
- AT HOME IN ITALY. By Mrs. E. D. R. Branciaroli. Boston: Houghton, Mifflin & Co. 1884. 16mo, pp. 300. \$1.25.
- GOVERNMENT REVENUE. By Ellis H. Roberts. Boston: Houghton, Mifflin & Co. 1884. 12mo, pp. 389. \$1.50.

*STUDIES IN HISTORY. By Henry Cabot Lodge. Boston: Houghton, Mifflin & Co. 1884. pp. 400. Price \$1.50.

*TIP LEWIS. By Pansy. Being No. 1 of the *Young Folks Library*, issued monthly. Boston: D. Lothrop & Co. 1884. 16mo, paper, pp. 300. 25 cents.

Little Unity.

CHILDREN'S COUNTRY WEEK.

Tuesday morning the talk at the Women's meeting of the Conference was about the children and how we could best help them to grow into active, self-helpful, happy men and women. The part of this which you will best understand was that which Miss Bailey told us about the poor children of Boston, who are taken out into the country for a week or two every summer and allowed the beautiful freedom of field, woods and farm life. You have read something about this before, here and elsewhere, and remember perhaps that there are societies of men and women who make it their business to attend to the arrangements for this good work during the warm weather. Miss Bailey is Secretary for the Boston Society and knows how they do it there, and what an amount of good it does the children. They begun by sending only the feeble or sick children who needed most to get out of the crowded city alleys into the broad space and pure air of the country, but as they go on, more places are found, better arrangements can be made, and so more children sent. Some one takes charge of a number at a time and they are put aboard the cars to ride to the town where the week is to be spent, and where they are taken right into the busy life, indoors and out, of the farm houses in which they stay. They have their happy hours of freedom and play each day and their happy hours of work when the boys help the farmer and the girls help the farmer's wife. Each learns something of the charm which lies in clean orderly living, and thoroughness of work, carrying back to the poor little homes in the city better habits and better health with their happy remembrance of the visit, of the kind hearts under whose influence they have been, and the hope of another good time next summer for all those who have been willing to obey and make good use of their work and play times.

In the May number of the *Dayspring* you will find a long account of all this. There are pictures, too, comparing the two kinds of life, how they live in the city and how in the country. Chicago is not so crowded and pent-up yet as Boston, and we have not the near and beautiful farm homes there are around Boston, but there are plenty of children here whose lives we wish could be gladdened and renewed by similar visits into the country homes.

A SUNDAY SCHOOL MEETING OF THE CONFERENCE.

There was no children's Sunday afternoon service during the Unitarian meetings this year, because there was no Sunday. The Conference begun and ended between Sundays, from Tuesday morning to Friday noon. But Wednesday evening there was a meeting in which the children joined. It was held at Mr. Blake's church and was a musical evening consisting of parts here and there of the Easter, Flower, Christmas and Harvest services which you have used in your Sunday Schools. Mr. Blake is the one who has arranged nearly all these services for Sunday School, which most of you are familiar with, and Prof. Allen of Ithaca, N. Y., said he had never found anything of the kind so good as these are; he thought it seemed to bring the minister and scholars nearer together to go through the reading and music of these services together Sunday after Sunday. Then Miss Beals

from St. Paul told us what they had done with some of the hard places in the special services, at their School, and the children of Mr. Blake's school with some of the grown folks sung parts from the new book called *UNITY FESTIVALS*, to show certain places that Miss Beals spoke of. You would understand these services better if you had been there and heard them sung and what she said about them. But you can read what she said in one of the coming numbers of *UNITY* and you can supply the music part for yourselves in your own home and school.

SHOWERS AND FLOWERS.

Down the little drops patter,
Making musical clatter,
Out of the clouds they throng;
Freshness of heaven they scatter
Little dark rootlets among.
"Coming to visit you Posies!
Open your heart to us Roses!"
That is the rain-drop's song.

Up the little seed rises,
Buds of all color and sizes,
Clamber up out of the ground;
Gently the blue sky surprises
The earth with that soft rushing sound.
"Welcome," the brown bees are humming;
"Come! for we wait for your coming,"
Whisper the wild flowers around.

"Shower, it is pleasant to hear you!"
"Flower, it is sweet to be near you!"
This is the song everywhere.
Listen! the music will cheer you,
Rain-drops and blossoms so fair.
Gladly our meeting together,
Out in the beautiful weather,
Oh! the sweet song in the air!

Lucy Larcom in St. Nicholas.

THE STAR AND THE WATER-LILY.

Sometimes one wonders if Indian babies always look out into the world with the same steadfast seriousness and the same wide-open, never-winking eyes that they have in pictures. Do you suppose they ever cry? Indian boys and girls are not so different from our own boys and girls certainly. They like stories just as well too. This story is one that an old Indian chieftain told to please a crowd of boys and girls, who came to visit him in his wigwam.

Once upon a time all the world was happy. No one was poor or sick and no one was ever angry or cruel or bad. The flowers bloomed always and the trees were always laden with delicious fruit. All animals and birds were tame and children could play with them. That was before the white man came to America. In the evening the people loved to watch the stars. One night they saw a star that shone brighter than all the rest, far away to the south. For many nights they watched it and it seemed to come nearer and nearer until it was only a short distance away. They did not know what to think of it. Some were afraid, but others felt sure it would bring blessing to the tribes. After another moon a young warrior had a dream. The star seemed to

come to him, saying she had left her dear sisters in heaven to live among the happy people on earth, and bring them a gift. She asked the young warrior what form she should take, that the little children should love her. In the morning he told the chiefs of his dream, and after a general council five tall, noble-looking braves were sent to welcome the bright stranger to earth. It was told to choose a place itself and it did so. At first it dwelt in the white rose of the mountain, but there it was so hidden that it could not be seen. It went to the prairie, but there it feared the hoof of the buffalo. Then it sought the cliff, but there the children, whom it loved most, could not see it. At last it alighted on the waters of the lake, where it had seen itself reflected. The next morning thousands of white flowers were seen on the surface of the lakes, and thus was born the water-lily. This star came from the southern skies. Her brothers can be seen far off in the cold north hunting the Great Bear, and her sisters watch her from the east and the west. Then the old chieftain said, "Children, when you see the lily on the waters, take it in your hands and hold it to the skies, that it may be happy on earth, as its two sisters, the morning and evening stars, are happy in heaven."

PERCY'S PERIL.

"You don't dare to take a sail in that tub," said Jim, one of three boys standing beside a mill-pond. "Yes, I dare," returned Percy; "but a tub isn't made to sail in—isn't a boat." "No, you don't dare set your foot in the tub," said Ned. "What a coward!" cried Ned and Jim together. "You don't dare! Mother's baby knows he don't dare!" Percy could not bear that. It is a pity he did not say to those rough boys, "I will not be 'dared' into doing wrong;" but rather than be laughed at, he clambered into the tub at the water's edge. He did not try to get out when Jim and Ned pushed the tub from shore. He meant to show how daring he was. The tub turned partly around, rocked for a moment, then the current drew it further out and down toward the mill-dam. Even Jim and Ned were scared when they saw what they had done. One wrong step led to another. The boys who had called Percy a coward were too cowardly to give an alarm. Afraid of being blamed they ran away as fast as they could. They told each other never, as long as they lived, to tell how little Percy was drowned. Percy had the courage to sit still, else the tub would have tipped over at once. He cried for help, but the noise of the falls was ten times louder than a child's voice. He was nearing the mill-dam. Swifter and swifter the water bore him toward it. How he wished he had dared to do right. O, if he could only but say good-bye to his mother!

The miller looked out of his window. He saw the tub and the child in it, sailing fast to his death. An instant more, and there was no miller in the mill to pick up the bag that was spilling its grain on the floor. Down the bank and into his boat leaped the man. He struck the oars into the water, rowing fast and strong. Would he be able to save the boy? Loud shouts were heard now. Others had discovered the danger. Half the village was running toward the river. Some shouted to cheer the only man who could possibly do any good—"Hurrah, you'll have him yet! Now for it! good! Hurrah! Hurrah!" But it appeared more likely that boat and all would be hurled over the falls

than the boy would be saved. Suddenly a glad shout arose. The tub did indeed go over the dam, but it was empty. Almost at the edge the boy had been snatched from it into the boat, and the oars were bending again with their hard labor. It was all that the man could do to get the boat outside that fatal sweep of the waters. Everybody said it was a narrow escape. Little Percy's face, when they gave him to his weeping mother, was nearly as white as the foam at the foot of the falls. He had learned a lesson he would never forget. What was it?—*Boston Watchman.*

THE VALUE OF MANNER.

We have heard it said that you can do everything, however unpleasant it may be to those around you, if you only do it in the right way; and the instance given to prove the truth of this assertion is taken from humble life. A cat walks daintily into a room on a cold winter's day, and with a benign glance at the company and a melodious purring sound she walks leisurely round, selects for herself the warmest place in the room—perhaps the only warm place, right in front of the fire—curls herself up and goes serenely to sleep, secure that no one will be so unreasonable as to question her right to sleep wherever inclination prompts her to do so. No one calls it selfish, no one is annoyed, because she has done it so prettily and gracefully. Indeed, all experience an access of warmth and comfort in themselves from beholding pussy's blissful repose. Now, imagine the same thing done in a different way, and by a less self-possessed individual. If it were done hurriedly, or noisily, or clumsily, or diffidently, even, or in any way obtrusively, what a storm of indignation it would excite in the bosoms of all beholders! How thoughtless, how inconsiderate, how selfish! No, it must be done as the cat does it, without a sound or a gesture to provoke criticism, or it must not be done at all.—*London Spectator.*

DANDELIONS.

Upon a showery night and still,
Without a sound of warning,
A trooper band surprised the hill,
And held it in the morning.
We were not wakened by bugle-notes,
No cheer our dreams invaded;
And yet, at dawn, their yellow coats
On the green slopes paraded.

We careless folk the deed forgot;
Till one day, idly walking,
We marked upon the self-same spot
A crowd of veterans talking.
They shook their trembling heads and gray
With pride and noiseless laughter;
When, well-a-day! they blew away,
And ne'er were heard of after!

—H. G. Cone, in *St. Nicholas.*

In matters of conscience, first thoughts are the best; in matters of prudence, last thoughts.

Would you know the value of money, go and borrow some.—*Proverb.*

You cannot kill time without injuring eternity.

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Notes from the Field.

REMOVAL.—Rev. F. E. Kittredge, the State Missionary of Michigan, has removed his headquarters from Muskegon to Quincy, Mich., where he is to be hereafter addressed.

DENVER, COL.—Mr. F. A. Hinkley, of Providence, passed through Chicago on the 29th ult. on his way to the above named city, where he intends to remain for two or three weeks.

THE PACIFIC COAST.—Brother C. W. Wendte, of Newport, passed through our office the other day on his return from his two months vacation trip on the Pacific Coast, where he preached twelve times, visiting our parishes at Los Angeles, Santa Barbara, San Francisco, Portland, and other points. He was especially emphatic over the good work done at Portland, and alive to the need of an earnest missionary for that great country beyond the mountains.

SALEM, MASS.—A correspondent kindly sends us a set of the programmes of a series of five musical services held in this place during the winter at the several Liberal churches, which show an earnest effort to enlist the higher musical art in the service of the highest experiences of the soul, religious worship and duty. Our correspondent tells us that the assistance of musical people connected with the orthodox societies was cordially given, and that the audiences were sprinkled almost as liberally with the orthodox as the heterodox. If our correspondent is

right, and we think he is, in saying that "to the rising generation, sectarian divisions have but little practical meaning," to music and her twin sister poetry must be given a large part of the credit. It is hard to set bigotry to a tune, and dogmas do not flow readily into meter.

NEW ENGLAND UNITARIAN GROVE MEETING.—A little fellow, playing sleigh-ride near his father's study door heard him dictating a sermon, called to his sister "Come here quick! you can sleigh-ride and church too." Just so at Wiers. You have all the religious and mental quickening of a rousing Unitarian Conference with the delights of a summer resort, mountain scenery, woods and lake breezes. There is a charming social, intellectual and devotional atmosphere about these meetings that one carries away to gladden and brighten future struggles. We most heartily commend them to our friends. The seventh annual meeting will be held at Wiers, Lake Winnepisiogee, N. H., July 27 to August 3. Board can be obtained at from \$5 per week upward, or you can rent a cottage and play house-keep. For further particulars address James B. Morrison, Sec'y, Lancaster, N. H.

ABERDEEN, DAKOTA.—Rev. A. A. Roberts, who has recently fixed his missionary headquarters at this place, whither he has moved and set up his household goods, is getting fairly at work. From a private letter we extract the following notes of interest: "At Aberdeen I have preached three times to attentive, though not large audiences. At Columbia, a beautifully located town on the James River, I found several Unitarians and a strong desire on the part of a few for a society. On the shelves of a small law office I found a fine beginning for a public library, tendered by one of the town-site company, but declined on behalf of the public by the deacons and bigots of the churches of the place. Among the books were the writings of Chadwick, Savage, Alger, Weiss, Fiske, Spencer, Darwin, Haeckel, Paine, Voltaire, *et al.* At Redfield the attendance upon our morning service was remarkable for character if not for numbers. I have invitations to speak at Ashton, and an engagement at Iroquis, made through Karl Gurner, an attorney, who once was in the liberal ministry himself, and who thinks he delivered the first liberal Christian sermon in the Territory. So you see I am in danger of having more calls than I can attend to unless I stop making my announcements in the paper. Had we the missionary men and money

that the Trinitarian bodies have, we might locate our claims in the frontier with them much more advantageously now than at a later date.

BIG RAPIDS, MICH.—On the 18th ult. a new Unitarian Church was dedicated at this place under unique and refreshing circumstances. It was exceptional in the fact that here was a circle of Liberal friends who actually carried out the conventional advice to young men about marriage, by procuring the cage before securing the bird. The church is built and practically paid for without ever having had regular services in the place, indeed having had but few services of any kind. The church is a marvel of beauty and completeness, considering the price. It is seated with 200 opera chairs, furnished with diminutive parlor and dining-room, (which, when the doors are withdrawn, serve as vestibule and gallery,) is carpeted throughout, has a furnace and a pretty little new pipe organ from the Detroit factory, all for a cost of about \$4,500. The dedication services were both impressive and hearty. In the morning J. T. Sunderland, of Ann Arbor, preached the Dedication Sermon, taking for his theme the central thought of the Unitarian movement which he found in the word "Unity." In the evening the platform meeting was presided over by Mr. Kittredge and addresses were made by Rev. E. P. Gibbs, of Grand Haven, Rowland Connor, of East Saginaw, Henry A. Wales, of Biddeford, Me., C. S. Udell, who, with his good wife brought greetings from the Grand Rapids movement, Mr. Sunderland and the editor of UNITY. Mr. Kittredge deserves much credit for the way in which he has managed this affair. The best part of it all is probably the arranging of Henry A. Wales, of Biddeford, Maine, to be on the ground ready to begin his work, with every indication that the introduction will prove favorable to both, and that he will remain to carry on the work. It ought to be added that the architect of the building was an amateur, a dentist in the city. Perhaps had he been a professional, the building would have cost more money. Although it is risky business to trust to amateurs for building plans, in this case the issue was successful.

BOUND VOLUMES OF UNITY FOR THE YEAR ending Feb. 16, 1884, will be ready soon, and advance orders are solicited. Price in sheep back and cloth sides, \$2.00. The 24 numbers with index ready for binding, can be supplied at \$1.50. A few complete sets of UNITY from the beginning in substantial binding may be had at only \$10.00 each, if ordered at once. An index to the last volume is now ready, and will be sent free to any subscriber upon request.

Announcements.

MICHIGAN CONFERENCE.

The next session of the Michigan Unitarian Conference will be held in Grand Haven, June 10th and 11th. The opening sermon is to be preached (Tuesday evening, June 10th,) by Rev. Henry Powers, of Grand Rapids.

IOWA ASSOCIATION.

The annual meeting and Summer Conference of the Iowa Unitarian Association will be held at Humboldt, Iowa, beginning Thursday evening, June 19, and closing with Sunday, June 22d. An excellent programme is being prepared, including the names of Messrs. Jones, Janson, Simmons, Clute, Hunting, Mrs. Wilkes, and others.

Cordial hospitality is offered to all friends who can arrange to attend these meetings.

C. T. COLE, Sec'y.

THE NEXT NATIONAL CONFERENCE.

The next biennial session of the National Conference of Unitarian and other Christian Churches will be held at Saratoga, N. Y., beginning on Monday evening, September 22, with a religious service in the First Methodist Episcopal Church, the sermon to be preached by Rev. Horatio Stebbins, of San Francisco.

There will be morning sessions on Tuesday, Wednesday, Thursday, and Friday, devoted as usual to the hearing of reports and the discussion of important moral, religious, and social questions.

The afternoons of these days will be left free for meetings of committees, for rest and social recreation.

The evenings will be occupied, as usual, by public meetings in the church, closing on Friday evening with a religious service, to be conducted by Rev. Dr. George W. Briggs, of Cambridge. At the conclusion of this service there will be the usual social farewell meeting in the parlors of the United States Hotel.

The arrangement of the details of the meetings will be announced, when fully perfected. Churches intending to be formally represented at the Conference are urgently advised by the Council to choose their delegates now, before the summer scattering of our congregations begins, and not to accept charity in the form of traveling expenses from the del-

egates chosen by them for this responsible service, but themselves to provide formally in advance of the meeting for the full payment of these necessary expenses of their official representatives.

During the next session of the Conference, the delegates from the churches will have special seats assigned to them for all business sessions, and everything possible will be done to magnify in the eyes of the churches the importance attached by the Council to the office of delegate.

The address of the General Secretary of the Conference, to whom all business or other communications should be addressed, will be until June first, 12 West Cedar Street, Boston. After that date, Walpole, N. H.

For the Council,

RUSSELL N. BELLOWES,
Gen. Sec'y.

THE PUEBLO PROPHECY.

[From the *Kansas City Daily Journal*, Feb. 24, '84.]

Former visitors at "The Montezuma," the famous Las Vegas Hot Springs Hotel, which was burned down in January, will be pleased to learn that the architects are now at work on the plans for the new building. The management of the Atchison, Topeka & Santa Fe Railroad have decided to re-build in a different style of architecture, and on a grander and more magnificent scale than before. The "late lamented Montezuma" was burned at mid-day, and no one was injured, but in order to avoid any possibilities of so serious a character in the future, it has been decided to make the new hotel absolutely fire-proof. The material will be the beautiful red and white granite which forms the picturesque bluffs of the Gallinas, and is so abundant at the Springs. The new "Montezuma" will be situated on what is locally known as Reservoir Hill—a slight elevation north of the plaza. The front will command a magnificent view of the Gallinas canon, and those who have visited the Springs will know that the change in location will be no small improvement. Encouraged by the flattering patronage of the past season, no cost will be spared to more than maintain the well-won reputation of the "Montezuma" as the best inn between the Missouri and the Pacific. The new building will be a veritable palace, and thoroughly complete in all its appointments. Everything that contributed to the comfort and pleasure of the guests will be retained and many improvements will be made. Elegant and complete accommodations for 300 guests will be provided. The house will be surrounded with verandas and furnished with the host of modern inventions which minister to the comfort of pleasure seekers at all our popular watering places. The bath houses were not burned, and their equipment is still complete. Invalids will still receive the same kindly care, and will have every facility for enjoying the baths. The wonderful healing properties of the Hot Springs are too well known to need even mention in this connection.

In order to meet the wants of those who

prefer them, the company will at once erect a number of handsome cottages having four rooms each, and two elegant villas containing sixteen rooms each, and so arranged that each villa can be divided into two of eight rooms. They will be provided with every convenience, except in the matter of cooking, their occupants being expected to arrange for meals at the hotels. The cottages and villas will add much to the attractiveness of the Hot Springs.

Until the new buildings are ready for occupancy, pleasant accommodations for 100 guests will be found at the Hot Springs Hotel, a neat three-story building, which has always received its quota of tourists. There is no need to enlarge on the beautiful scenery and magnificent climate to be found at Las Vegas. A host of pleasant and intelligent people, including, by the way, Senators Edmunds and Logan and their families, who escaped from the dreariness of the average Eastern watering place and were entertained at the Hot Springs last summer, have not failed to spread its praises far and wide. Various other improvements about the grounds, to add to the beauty and attractiveness of the place, are contemplated, so that, notwithstanding the magnificent Montezuma is in ashes, Las Vegas Hot Springs will add to its reputation as a health resort, and a charming half-way resting place on the Santa Fe route to California and Mexico.

The "Pueblo prophecy" shall be fulfilled. "Montezuma" shall return.

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UNITY, Vol. XIII.

FOR

Freedom, Fellowship and Character
in Religion.

With the first of March UNITY enters upon its
Seventh Year.

Its aims will remain unchanged except so far as its purposes have been intensified and deepened by its six years experience.

The management will remain in the hands of the same Editorial Committee that has directed its infant steps thus far.

During the last year our publishers, through the effective work of Mr. Chas. H. Kerr, our Business Agent, have been enabled greatly to improve the practical affairs of our little paper.

The number of those who speak through UNITY columns as editorial or occasional contributors, has also increased.

As an indication of our prospective force we can do no better than to offer a partial list of those who during the last year have lent willing hands and with whose help and that of our subscribers we expect to continue in nursing our infant into a more useful maturity.

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Jocoseria.

"Suppose that we part (work done comes play)
With"—

"How old are you, my little man?" asked a gentleman of a youngster of three years, to whom he was being introduced. "I'm not old," replied the little man; "I'm almost new."

According to natural history, the giraffe has a tongue seventeen inches long. This only shows how valuable a giraffe might be for cleaning windows, because he could lick the dust off like lightning and wouldn't require a step-ladder.—Humorous Column in *The Women's Journal*.

Mr. Heber Newton expresses the opinion that the story of Joseph and his brethren is only an ancient drama. The tradition that Joseph was put into the pit by his brethren because there was no room for him in the family circle, would seem to bear out Mr. Newton's opinion.—*Boston Transcript*.

Even clergymen cannot always hope to meet with the courtesy that draws the line at sharp rejoinders. "If you can't keep awake," said a parson to one of his hearers, "when you feel drowsy, why don't you take a pinch of snuff?" "I think," was the shrewd reply, "the snuff should be put into the sermon."

"A New York woman advertised for a governess for her children who will be like-minded with Christ and take her meals in the kitchen." There is a good deal of that kind of Christianity in New York." So says one of our city dailies, but it does not add, as it might with truth, that far too many of that lady's cousins are found here in Chicago.

"Cuffee, what do you tink de mose useful ob de planets, de sun, or de moon?"

"Well, Sambo, I tink de moon orter take de fust rank in dat ar tickler."

"Why do you tink so, Cuffee?"

"Well, I tell you. Kase she shines by night when we want light, and de sun shines by day, when we don't."

Mr. Spurgeon hits the mark in the following:—"A cotemporary says: 'A Frenchman is teaching a donkey to talk.' What we want in this country is a man who will teach donkeys not talk.' This is unvarnished truth. The need is conspicuously seen in the House of Commons, but it is felt in a measure in all other houses. The art of holding the tongue deserves to be placed at the head of all acquirements. At a public meeting how deliciously the brethren speak when they are short! Their tones grow more and more melodious as they near the close, and their last sentences are sweet beyond compare. Let them hurry on, and let us have those last words, which are their best words. Blessed is he who knows when to leave off! More blessed is he who never begins to talk till he has something to say! More blessed is he who does not speak at all, because the time is far spent, and the friends are quite as tired as they need be."—*Christian Life*.

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